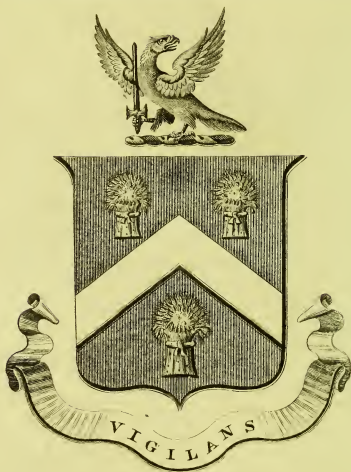




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By Anna Letitia Waring



Edward Jackson Barron.



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Mr Wallace Brownlow
— 1861 —
1861

E. J. Barron

Ernest M. Hunter

August. 1863.

a valuable little book and not
without effect on me.

"EARLY TO BED, AND EARLY TO RISE,
MAKES A MAN HEALTHY, WEALTHY, AND WISE."

OR,

EARLY RISING,

A

NATURAL, SOCIAL, AND RELIGIOUS DUTY.

BY THE AUTHOR OF

"WHAT CAN'T BE CURED MUST BE ENDURED."

[WARRING]

"I would have inscribed on the curtain of your bed, and the walls of your chamber, 'IF YOU DO NOT RISE EARLY, YOU CAN MAKE PROGRESS IN NOTHING.'"

THE EARL OF CHATHAM TO HIS SON.

Northampton:

ABEL & SONS, PARADE.

London:

NISBET & Co., 21, BERNERS STREET.

1856.

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TO HIS

MOTHER,


WHOSE EXAMPLE AND PRECEPTS HAVE ALWAYS
SWEETLY PERSUADED HIM TO LOOK UPON THIS LIFE
AS BUT A STATE OF DISCIPLINE AND PROBATION FOR THE
LIFE TO COME,

AND FOR WHOSE EARLY TRAINING OF HIMSELF IN
THE WAYS OF GOD

HE IS ETERNALLY INDEBTED TO HER,
THIS LITTLE WORK IS MOST AFFECTIONATELY AND
GRATEFULLY INSCRIBED

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PREFACE

TO THE SECOND EDITION.

THE first edition of this little work appeared at a season of the year most unfavourable to Early Rising ; namely, in the winter. But, notwithstanding this circumstance, the reception of it has been such as to excite in the author much gratefulness to God and to the public ; and he is encouraged to issue a second impression, which, as it goes forth in the more genial season of Spring, he hopes will not be less successful than its predecessor.

APRIL 30, 1856.

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“EARLY TO BED, AND EARLY TO RISE,
MAKES A MAN HEALTHY, WEALTHY, AND WISE;”

OR,

EARLY RISING,

A NATURAL, SOCIAL, AND RELIGIOUS DUTY.

CHAPTER I.

INTRODUCTORY.

THE subject of Early Rising is one which certainly deserves great attention: the numbers of great and good persons, who have recommended it by example as well as by precept, give it weight; and the evils, which follow upon a neglect of it, invest it, if possible, with still greater importance.

That some persons have not the physical strength and constitutional vigour necessary to make early rising pleasurable, or even possible,—and that the occupations of others are of such

a nature as to hinder them from acquiring this habit, however much they may desire it, must be freely admitted.

It must also be allowed that the usages of society present very serious obstacles to most persons, particularly those of a sociable and friendly disposition, who may wish to test the proverb that heads these pages. It is scarcely possible for one who mixes much in society, in the present day, to retire early, (as he *must*, if he would rise early,) without incurring the reproaches, ridicule, and almost *excommunication*, of his circle of acquaintance,—unless, indeed, the plea of delicate health, or pressure of business, can be resorted to.

But a virtuous duty must be at a great discount, when he who practises it is obliged either to shun society, or else to subject himself to its ridicule. And that early rising is a duty of nature and of religion, and therefore of society too, I hope to shew in the following pages. And if it be a duty, society is surely at fault in England now-a-days; for night is turned into day habitually. Our streets resound till midnight with the rattle of vehicles and the tramp

of foot-passengers. Our social evening parties scarcely meet before the time that they ought to be broken up; and the entertainment of the evening is not at its height until a time when all ought to have been in their beds an hour or two. The members of families separate at late hours for retirement to rest; and when they have parted for the night, they still hesitate to seek the repose of slumber. Even the rustic's cottage will often, in these days, betray a light below stairs much too long after its inmates have heard

"The curfew toll the knell of parting day ;"

and one grieves at the hard necessity which drives the labourer's wife and daughters to weave or plat when they should be forgetting the toils of the day in sleep. In fact, the pernicious habit of retiring late to rest, and *consequently* of rising late, has become alarmingly prevalent in almost every rank and grade of society. But each person may do something towards remedying an evil, and recommending an opposite good. And if it be the nature of influence to "descend," all lovers of early rising

may expect that the example of our beloved Sovereign will have a most beneficial effect upon the country in commending so important a practice to her people for general imitation.

But what is it to rise early? Here is a question, which, however simple it may seem, really requires settling, if possible, before we proceed further. Some think they are positively early risers, if they turn out of bed between seven and eight of a morning. Others think it not extravagant to indulge in sleep till between eight and nine. Others, again, in the fashionable world, believe themselves not altogether outside the pale of early risers if they lie no longer than till half-past nine or ten. I have never heard of one having the conscience to call himself an early riser, who rose habitually after ten in the morning.

But, though early rising would thus seem to go by comparison, there surely must be some time in the morning, between very early and very late, which nature herself would point to as the most wholesome and the most advantageous time of rising. Physicians tell us, and it has become a proverb, that "One hour's sleep before midnight

is worth two hours' after ;" and that between six-and-a-half and eight hours of sleep are amply sufficient for the generality of persons when in health. Many can do, for a time, with six hours' rest, or even less ; but taking *seven* as a medium,—if a person made a habit of retiring to rest, that is, *lying down in his bed*, at ten, p.m., he might rise at five, a.m., thoroughly refreshed, and having had, in general, sufficiency of rest and sleep. Let between five and six o'clock in the morning, therefore, be the time which I would be understood to recommend to the attention of my readers in these pages. Four o'clock may be called *very* early. Between five and six, early. Seven, somewhat late. But eight is surely a very late hour, to say nothing of nine or ten.

It will be found that some of the most eminent persons have been in the habit of rising rather before, than after, even *five* o'clock : and it will scarcely be denied by any, that *early risers are the longest lived*. Mr. Todd, in his "Student's Guide,"—a book that ought to be in the possession of every young person, and from which I shall have occasion to quote several passages

on the subject of early rising,—says, “Dean Swift avers, ‘that he never knew any man come to greatness or eminence, who lay in bed of a morning.’” And again, “Most confidently do I believe, that he who from his youth is in the habit of rising early, will be much more likely to live to old age, more likely to be a distinguished and useful man, and more likely to pass a life that is peaceful and pleasant. I dwell upon this point,” he adds, “because a love for the bed is too frequently a besetting sin of students, and a sin which soon acquires the strength of a cable.”*

But neither the ambition of becoming great, nor the desire of living long, should weigh with the Christian as an *end* in rising early. His end and object in endeavouring to acquire so important a habit should be, that he may secure time for communing with his God and Saviour in private, before the active duties of the day begin; and that, by thus attending to the best welfare of his soul and body, he may be the more capable of serving his divine Lord and Master “in that state of life unto which it hath

* Student’s Guide, chap. ii, sec. 5.

pleased God to call him." The conscientious fulfilment of the duty of early rising is indeed frequently rewarded by God with reputation and long life ; but the true Christian, as I have said, does not make these the ends for which he performs his duty :—the glory of God is his chief concern ; and God meets him, and blesses him in his self-denying efforts to "keep his body under and bring it into subjection."

CHAPTER II.

EARLY RISING IS GOOD FOR THE HEALTH OF
THE BODY.

BESIDES the promptings of nature and instinct within us, which we should do well to obey, there are strong reasons to be deduced from the physical constitution of the *atmosphere* and *light*, and from the chemical influences which these exercise upon the functions of animal life, in support of the assertion that early rising promotes bodily health. Mankind are, in general, little aware of the powerful agencies in nature, whereby the atmosphere is continually purified and renewed, and the animal and vegetable worlds are sustained in healthy and vigorous existence. Those agencies are for the most part secret and silent in their operations, escaping the observation unless it be particularly directed to them. It is chiefly by their deficiency or

excess, as is the case with electricity, that even the existence of some of them is noticed.

Now, it has been discovered, that both the air and light undergo changes and modifications *in different parts of the day*; so that their effects upon animal and vegetable life vary in intensity. To say nothing of electricity itself, which is as necessary, apparently, as either light or air, in the economy of nature, and the occasional deficiency of which has been regarded by some as the cause, or at least the accompaniment, of *cholera*,* we are told by the scientific, that there is "a peculiar ingredient [in the atmosphere], called *Ozone*, which is constantly produced by it,"† that is, by electricity. This remarkable compound of oxygen and hydrogen was discovered by Professor Schönbein. "In nature," says Mr. Ellis, "Ozone is often produced in a large measure during electrical changes in the air. During the night, when plants rest from their daily functions, they emit this remarkable principle; and it is said that a part of *the peculiar smell perceived in the early day*, when the

* See Ellis's Chemistry of Creation, pp. 244—247.

† Ibid, p. 200.

‘Saturated earth

Awaits the morning beam, to give to light,

Raised through ten thousand different plastic tubes,

The balmy treasures of the former day,’

*is due to the existence of a portion of this principle in the atmosphere.”** “‘The use of this

agent in the atmosphere will, I think,’ says Mr.

R. Hunt, as quoted by Mr. Ellis, ‘be obvious

after a very brief consideration of the conditions

which prevail during the mutations of organized

bodies. All living animals and vegetables are

constantly throwing off from their bodies organic

matter in a condition the most fitted for

recombination with the chemical elements of

the air. The gaseous exhalations from all dead

matter are also constantly combined with

organic particles in a state of extreme division.

Thus the atmosphere is constantly receiving

exhalations from the earth and its inhabitants,

which, without a provision for their removal,

would speedily become far more injurious to all

forms of life than carbonic acid.

“‘Ozone combines with, and changes in the most rapid manner, all animal matters, except

* Ibid, pp. 254, 255.

albumen in its fresh state. I am, therefore, disposed to consider it as the great natural agent employed to convert all these deleterious exhalations which the air receives, into innocuous matter. An atmosphere artificially charged with ozone, immediately deprives the most putrid solid or fluid bodies of all disagreeable smell, and sulphuretted hydrogen is instantly decomposed by it.

“It has been proved that the electrical intensity of the atmosphere has, during the year, [1849,] been diminished in a remarkable manner. As this is the great cause, ever active in producing ozone, we might *a priori* infer a relatively diminished quantity of this chemical agent; and experiment has proved, that during the last three months, [June, July, and August, 1849,] an appreciable quantity of ozone could not be detected by the ordinary methods, in the air of London. Certain it is, that we have for several months had to endure an atmosphere of low electrical intensity, deficient in ozone, an agent which would remove or alter pestilential miasma.

“Each time that cholera has disappeared from

amongst us, it has been rapidly followed by influenza. At the meeting of the British Association at Swansea, Dr. Moffat communicated the remarkable fact that the prevalence of *influenza* and the spread of catarrhal affections were invariably connected with an *excess* of ozone in the atmosphere.'

"From these considerations," remarks Mr. Ellis, "it may be gathered that, upon this theory, the presence of cholera is connected with the absence or deficiency of ozone; while the presence of influenza, and epidemic catarrhs, is due to the excessive presence of ozone in the air. Also, that a certain amount of ozone is necessary, in order to sustain the entire salubrity of the atmosphere, in consequence of its promoting the property of destroying noxious occasional ingredients in the air. It has been noticed that Birmingham and Berlin have generally escaped the severity of the infliction of cholera; and this has been attributed to the metal manufactories of these towns, which are abundant sources of ozone. But in the recent epidemic, [1852,] Birmingham was visited with it, though only to a moderate extent."*

* Ibid, pp. 257—259.

I have borrowed these interesting extracts, in order to show that the *early morning air is the best air in the day*, because it is the most charged with that ingredient which men of science pronounce indispensable to its healthiness and purity. But those who linger in their beds, and in the close atmosphere of their bedrooms, until a late hour in the morning, forfeit by this means the benefit of being braced by the sweet, renovated air. Their windows should, on the contrary, be set open as early as possible, that the fresh breeze may enter their chambers and their lungs, so as to purify the atmosphere they breathe, and enliven themselves who breathe it.

Again, *light*, as it comes from the sun, is composed of three principles; namely, *luminous* rays, or light, properly so called; *calorific*, or heat rays; and *actinic*, or chemical rays.

Now, it is highly interesting to consider the uses of light in the animal and vegetable kingdoms. And first, let us observe the importance of these several principles of light in developing and maturing vegetable life. Not only is the influence of the chemical rays essential to the *germination* of plants, but all the three principles are

indispensable to them in their growth afterwards. The following citation from Mr. Ellis's interesting work describes the offices of the three kinds of rays, with respect to vegetation. "We may recognise three stages in vegetable life, in each of which one of the three principles resident in the sunbeam comes most prominently into operation. 1. In the infancy of vegetable life, *Actinism*. 2. In the youth of the plant, *Light*, properly so called. And 3. In its perfection, or flowering time, *Heat*. It must not, however, be imagined that at no other period in the life of the vegetable being are these principles in active operation; this would be in the last degree erroneous. In every process it is probable that the whole three forces are concerned—in all the phenomena of growth, and in the various and complicated chemical processes taking place in the plant. But, at the three periods mentioned, it would seem that each becomes, in succession, of the greatest importance to the plant. In connexion with this most singular discovery, is one equally singular and beautiful. It appears, from researches which have been carried on with care for some years by Mr. R. Hunt, by means

of an instrument called the actinograph, for measuring the intensity of the actinic power at different periods of the year, that the actinic rays are most active in spring, the light rays in summer, and the heat rays in autumn. Thus, by a beautiful adaptation, it is found that the various periods of the life of plants requiring the predominant influence of one or other of these principles, are admirably connected with those periods of the year when these principles are most actively exerted. Thus, in spring, the slumbering seeds require actinism to awaken vitality in them; and actinic power is then most prominent in the sunbeam. In summer, they need to have their tissues condensed and consolidated by the formation of wood, which is performed by the aid of light; and then the light rays are most powerful. In autumn, the fruits of the orchard need to be ripened by the agency of heat; and at that season the heat rays are most predominant. It appears, indeed, that *even during the day*, the relative force of the three principles in the solar ray is modified. *In the evening there is less actinic force than in the morning*; and at noon there is more luminous

and calorific power. All these results are of deep interest, and are entirely of recent discovery. What wisdom is manifest in this long unsuspected but marvellous arrangement of vegetable functions and light ! What views does it give us of the strict dependence of one part of this fair creation upon the other, and of the manner in which various phenomena have been linked in such close union by the divine Creator ! He only is as excellent in working, as He is Almighty in power !

“From these considerations we may learn, first, the importance of light to the vegetable world ; and secondly, the importance of light in order to the preservation of the purity of the atmosphere. Without light no plant could long exist ; without light, little carbonic acid could be decomposed ; and the air would be so much vitiated, as to become irrespirable to the animal world. In how many ways is this cheerful sunlight connected, directly and otherwise, with the health and joy of all creation !”*

There is thus an important relation kept up between animal and vegetable life, through the

* Ibid, pp. 371—374.

agency of light, in the matter of respiration, as well as of mutual nutrition. But light also seems to affect animal life *directly* as well as *indirectly*, and to be as essential to the healthful development and existence of this, as of vegetation. Dr. Reid says, "Light exerts a powerful influence on respiration, and probably on all the functions of life. In experiments where I was subjected to an oppressive atmosphere, I imagined that I always recovered sooner in a pure atmosphere, if I was exposed at the same time to a brilliant light."* That there are powerful chemical rays in the sun's light is proved by every photograph likeness that is taken. And every one must have noticed how different the morning light is from that of the evening. A fine sunset is calm and beautiful; but it has not that gay, vigorous, exhilarating effect, which a brilliant sunrise has. There is a feeling of life about the morning sunshine, provoking cheerfulness and vivacity; and he is a great loser, who has not his eyes and his heart early open to welcome it.

There are some striking facts and remarks in Dr. George Moore's work on "The Use of the

* Elements of Chemistry, paragr. 2137.

Body in Relation to the Mind,” respecting the value of light in relation to animal life. He says, in the ninth chapter, “A tadpole confined in darkness would never become a frog, and an infant, being deprived of heaven’s free light, will only grow into a shapeless idiot, instead of a beauteous and reasonable human being. Hence, in the deep, damp gorges and ravines of the Swiss Valais, where the direct sunshine scarcely reaches, the hideous prevalence of cretinism startles the traveller. It is a strange, melancholy idiotism. Many cretins are incapable of any articulate speech; some are deaf, some blind, some labour under all these privations, and all are misshapen in almost every part of the body. I believe there is,” he continues, “in all places, a marked difference in the healthiness of houses, according to their aspect with regard to the sun; and that those are decidedly the healthiest, *cæteris paribus*, in which all the rooms are, during some part of the day, fully exposed to the direct light. It is a well-known fact, that epidemics frequently attack the inhabitants of the shady side of a street, and totally exempt those of the other side; and even in endemics, such as ague,

the morbid influence is often thus partial in its action. Sunshine is also essential to the perfection of vegetation ; and the water that lies in darkness is hard, and comparatively unfit for drink ; while the stream that bares its bosom to the day, deposits its mineral ingredients, and becomes the most suitable solvent of our food."

If, then, light be so essential to health, and *the morning light be more powerful, chemically, than that of noon or evening ; and if the OZONE, which is so essential to purify the atmosphere, be most plentiful in the early part of the day*, how injurious must it be to the human frame, to keep it shut up from the morning light and air, until they have lost much of their refreshing and invigorating properties !

It is a frequent practice for invalids to resort to Spas, and to put themselves under the medical treatment of some celebrated physician or empiric at such places. I will not take upon myself to say that many of them might save themselves this expense and inconvenience by rising early and taking the morning air at home ; but there is something to be learnt, doubtless, from the fact, that patients who take the waters, are in

some instances required to do so *between five and six in the morning*, with moderate exercise before breakfast. The human frame is subject to many painful diseases, which defy all that the science and skill of man can devise for their removal; but who knows how many might have been spared those maladies, had they from childhood been habituated, not merely to temperance in sleep, but to rising with the lark, and working in a garden, or taking a stroll before breakfast? And though the health of the body may be regarded as the lowest of the advantages to be derived from this habit, yet, unless our bodies be in health, what enjoyment have we in our duties, our pleasures, or our pursuits of any kind? The body is indeed the lowest part of our nature, but our minds and our souls suffer, if we neglect all proper means to keep that in health,—not only in tolerable health, but in the most healthy and efficient state possible. When a habit of late rising, however, is indulged, the whole nervous system becomes enfeebled and relaxed, and stimulants are had recourse to, to quicken the circulation and excite the spirits. Let those who suffer from *ennui* and depression of spirits

reflect on this subject, and perhaps they will find that there is some reason in what is here advanced, and that their flow of animal spirits would be greatly improved and quickened by trying the experiment of rising early for a few months. How cheering is it to watch the bustling shopman, in the early morning, taking down his shutters, and sweeping and arranging his shop : to meet the ruddy school-boy hastening to his school, to spend an hour or two there at his books before breakfast ; and to hear the active housemaid singing at the door step, which she is whitening in the bright morning sunshine !

Certainly there is a dark side to the picture of early rising, as well as a bright one ; or rather, there are shades in it as well as lights. It is not *very* exhilarating to leave one's bed when the morning is cold, or dark, or wet, or all these together. But, as in making other virtuous or useful attainments, we do not meet with uninterrupted smoothness and unmingled satisfaction in our efforts, so neither must we expect to do in this. And, indeed, to an earnest-minded person, the pleasures and profits of early rising will in no small degree be enhanced by the very

discomforts endured, and the obstacles surmounted, in establishing the habit. To rise early only in the spring and summer, and *then* only, perhaps, when some pleasure party or other attraction is in prospect, is what every one can do ; and such fitful essays do not constitute a habit : but to persevere through all seasons betokens a constant mind, and a sense of the intrinsic value of this hard-earned acquirement.

I feel quite sure that the very proverb, used as the motto of this little work, is always repeated with satisfaction by those who know what it is to rise early ; for they have found by experience that health of body, and freshness of animal spirits, and a buoyant elasticity, have, with God's blessing, been the concomitants of this practice. They have found, that, as they perhaps learnt in the Latin Accidence in their youth, “ *diluculo surgere saluberrimum est*,—to rise betimes in the morning is most wholesome,” though at that time they most likely thought it very needless and decidedly irksome. And having now discovered the benefit of the habit themselves, they cannot help wondering how any can forego the

delicious luxury of inhaling the balmy air of morn, and getting through no small part of their day's work before many have awoke to consciousness from their slumbers.

We are accustomed to speak of our ancestors as a sturdy and a stalwart race; but we should not forget that they were in the habit of rising very early. I do not say that we are a less *courageous* generation—Alma, Balaklava, Inkermann, and the Siege of Sebastopol would disprove it, if I did; but we seem to be degenerate as far as physical power and constitutional vigour are concerned. "I believe," says Mr. Todd, "that, with other degeneracies of our days, history will prove that late rising is a prominent one. In the fourteenth century, the shops in Paris were universally open *at four in the morning*; now, not till long after seven. Then, the King of France dined out at eight o'clock in the morning, and retired to his chamber at the same hour in the evening. In the time of Henry VIII., seven in the morning was the fashionable breakfast hour,—ten the dinner hour. In the time of Elizabeth, the nobility, fashionables, and students, dined at eleven o'clock, and supped between five

and six in the afternoon.” These observations, though addressed by an American author to students in America, apply to us in England with even *more* truth, I fear, than to our trans-Atlantic brethren ; for I have been informed by a gentleman, who spent two months last year in the United States, that, in New York, the population were as active at six o’clock in the morning, during the September he was there, as that of London is at ten ; and that he was perfectly astonished at seeing ladies, attended by their servants, making purchases of fruit in the markets, and numbers of omnibuses running in the streets, at that early hour. He added that the inhabitants retired to rest also earlier than we do, and that after ten p.m. very few persons were about.

Now, is there any reason why we should be less hale and hearty than our forefathers ? We have advanced prodigiously in the “art of preserving health,” on all points apparently but this very one of early rising, and in this we have retrograded. Our cities are better drained, and better ventilated. The science of medicine has been brought to a very high degree of perfection.

And no pains are spared to discover the secrets of exterminating disease and prolonging life. But it is a question whether all these advantages and improvements put together will neutralize and overrule the pernicious effects of late rising, which the "*auri sacra fames*" or accursed appetite for gold,—the determination for constant pleasure and excitement,—and, alas! too frequently, the difficulty of getting a livelihood, have made customary. Lunacy has fearfully increased of late years: and no wonder; for both mind and body are kept in such a state of constant anxiety, excitement, and fatigue, that they cannot possibly recover their natural tone and strength from day to day.

It may be urged, that so long as sufficient rest and sleep be given to the mind and body, it matters not what portion of the twenty-four hours in the day are allotted for that purpose. In defence, however, of retiring early to rest, and rising early in the morning, I will quote from Dr. Armstrong's "*Art of Preserving Health*," which, being the production of a physician, as well as a poet, ought to carry weight with it:—

“In study, some protract the silent hours,
Which others consecrate to mirth and wine ;
And sleep till noon, and hardly live till night.
But surely this redeems not from the shades
One hour of life. *Nor does it nought avail*
What season you to drowsy Morpheus give,
Of th’ ever-varying circle of the day ;
Or whether, through the tedious winter gloom,
You tempt the midnight or the morning damps.
The body, fresh and vigorous from repose,
Defies the early fogs : but, by the toils
Of wakeful day exhausted and unstrung,
Weakly resists the night’s unwholesome breath.
The grand discharge, th’ effusion of the skin
Slowly impair’d, the languid maladies
Creep on, and through the sick’ning functions steal.
As, when the chilling east invades the Spring,
The delicate narcissus pines away
In hectic languor, and a slow disease
Taints all the family of flowers, condemn’d
To cruel heav’ns. But why, already prone
To fade, should beauty cherish its own bane ?
O shame ! O pity ! nipt with pale quadrille,
And midnight cares, the bloom of Albion dies !

That parent will benefit his country, and assuredly his own children, who encourages early rising by his example, by precept, and, as far as he can safely, by his authority. I speak

cautiously of the last ; for the very opposite habit to the one desired will most likely be produced, if severity and rigour be resorted to. A youth, not naturally fond of early rising, will conceive a rooted dislike to it, if continually irritated by threats and reprimands, or by the application of force and punishment.

There appeared in one of the public journals, some time ago, the following:—"In the will of the late Mr. J—— S——, of the borough of L——, is the following singular clause:—"As my nephews are very fond of indulging themselves in bed in a morning, and as I wish them to prove to the satisfaction of my executors, that they have got out of bed in the morning, and either employed themselves in business, or taken exercise in the open air, from the 5th of April to the 10th of October, being three hours each day ; and from seven till nine o'clock in the morning, from the 10th of October to the 5th of April, being two hours every morning ; this is to be done for some years, during the first seven years, to the satisfaction of my executors, who may excuse them in case of illness, but the task must be made up when they are well ; and if

they will not do this, they shall not receive any share of my property. Temperance makes them vigorous. It is temperance and exercise united that can alone insure the fittest state for mental or bodily exertion.’ ”—Nothing, perhaps, could be more injudicious than this, although it was evidently prompted by a good motive. The nature of man as much despises being *bribed* to virtue, as it objects to being forced to it. And, as a very natural consequence of such a stipulation, it might be supposed that, after those “nephews” had ungraciously fulfilled the irksome “task” required of them, they would become late risers for the rest of their mortal lives.

It is not by bribery or force, by threats or by punishment, that youths of generous spirits should be attempted to be won to the habit of early rising. “*Example* is better than precept,” all the world over; and many an incentive besides may be proposed, which will more effectually accomplish the purpose than the objectionable means referred to. It is between the ages of ten and twenty or twenty-five that habits are chiefly formed; and perhaps no habit is so difficult to form as the one in question.

The morning hours at schools, and the morning chapels at the universities, are doubtless calculated to promote early rising, and they do so in a degree: but it is *at home* that habits are mostly acquired; and unless parents set the example of rising early themselves, and use all winning and persuasive means to induce their children to imitate them, schools and universities will accomplish little in this matter.

It is not to be expected, however, that all young persons shall be equally able to rise early habitually. Judgment and discrimination must be used, according to circumstances. Some require much more rest than others; and some appear to suffer from, rather than to be benefited by, exposure to the early morning air. It is too *bracing* for them—the very reason why it is so good for the generality. For, with comparatively few exceptions, the body is vastly invigorated, refreshed, and hardened by this practice. And surely any habit, that tends to render the body more healthy and more serviceable for the operations of the mind and soul, must be good. Truly "*mens sana in corpore sano*,"—a sound mind *in a sound body*, is a great blessing, and it

is desirable to use every means to preserve or acquire the latter, if possible. Early rising has in all ages been highly spoken of as *one* of those means;—nature and reason recommend it;—nay, religion herself would enforce it as a duty that we owe to our earthly tabernacles, in order that we may the better subserve her high and glorious purposes. Intemperance in sleep is a *sin*, as well as a disgrace; and late-rising is injurious, if not sinful. Let me therefore recommend early rising as beneficial to the bodily health, and yet only so, as a means to far higher and far nobler ends.

CHAPTER III.

EARLY RISING BENEFITS ONE'S BUSINESS.

POOR Richard says, "*He that riseth late must trot all day, and scarcely then doth overtake his business at night.*" This is true: habitual early risers, in particular, find it to be so; for, when they happen to oversleep themselves, they feel driven into a corner for want of time, and their minds are uneasy the whole day through this interruption of their plans. On the other hand, when the early morning finds them up and fresh for their work, the business of the whole day seems within their grasp, and, with the sun, they "rejoice as a strong man to run a race."* They can take their leisure in fulfilling their plans and employments, without the unpleasant dread of losing a race against time. And, at the close of the day, they review with comfort the

* Ps. xix. 5.

respectable amount of work which they have been enabled to perform, to the satisfaction of themselves, and, if Christians, to the glory of God. “The celebrated Earl of Chatham,” we are told, “performed an amount of business, even minute, which filled common improvers of time with utter astonishment. He knew, not merely the great outlines of public business, the policy and intrigues of foreign courts, but his eye was on every part of the British dominions; and scarcely a man could move, without his knowledge of the man and of his object.” I introduce this account of the Earl himself, because, if the following advice to his son was based upon his own practice, we may infer that his habit of rising early contributed, in no small degree, to his own “progress” to the distinguished eminence which he attained as a statesman. To his son he wrote, “I would have inscribed on the curtain of your bed, and the walls of your chamber, ‘*If you do not rise early, you can make progress in nothing.*’ If you do not set apart your hours of reading,—if you suffer yourself, or any one else, to break in upon them, your days will slip through your hands

unprofitably and frivolously, and unenjoyed by yourself.' "

Whatever our business be, (and every person ought to have some occupation for mind and hand,) there is an immense advantage in rising early, as well for the reasons affecting bodily health and vigour, discussed in the preceding chapter, as on account of the great saving, or rather gaining, of time, which it produces. To a mercantile man, "time is money;" and so also to a studious man it may be said that "time is learning." In the chapter in Mr. Todd's "Student's Guide," from which one or two extracts have been already given, there are some excellent remarks and interesting anecdotes illustrative of these observations. "Not a few," he says, "feel that the rules of academies, or colleges, which call them up early, are rather a hardship. . . . The business of college, and the business of life, alike require early rising; and you are your own enemy if you cherish the feeling that it is a burden. It ought to be a matter of gratitude that such regulations prevail in our seminaries. One of the most celebrated writers of England was lately asked

how it was that he wrote so much, and yet from ten in the forenoon was at leisure through the day—‘Because I begin to write at three o’clock in the morning,’ was the reply.

“Buffon gives us the history of his writing in a few words. ‘In my youth, I was very fond of sleep ; it robbed me of a great deal of my time ; but my poor Joseph (his servant) was of great service in enabling me to overcome it. I promised to give Joseph a crown every time that he would make me get up at six. Next morning he did not fail to wake me and to torment me ; but he only received abuse. The next day after, he did the same, with no better success ; and I was obliged to confess, at noon, that I had lost my time. I told him that he did not know how to manage his business ; he ought to think of my promise, and not mind my threats. The day following, he employed force ; I begged for indulgence,—I bid him begone,—I stormed, but Joseph persisted. I was therefore obliged to comply : and he was rewarded every day for the abuse which he suffered at the moment when I awoke, by thanks, accompanied with a crown, which he

received about an hour after. Yes, *I am indebted to poor Joseph for ten or a dozen of the volumes of my works.*'

"Frederick II. of Prussia, even after age and infirmities had increased upon him, gave strict orders never to be allowed to sleep later than four in the morning. Peter the Great, whether at work in the docks at London as a ship carpenter, or at the anvil as a blacksmith, or on the throne of Russia, always rose before daylight. 'I am,' says he, 'for making my life as long as I can, and therefore sleep as little as possible.' Doddridge makes the following striking and sensible remarks on this subject: 'I will here record the observation, which I have found of great use to myself, and to which I may say that the production of this work (Commentary on the New Testament), and most of my other writings, is owing, namely, that the difference between rising at five and at seven o'clock in the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life.' "

To these examples may be added that of the

“immortal” Kant, the founder of the Critical Philosophy, of whom it is said, that “it was his custom to retire to rest at nine o’clock in the winter, and ten in the summer; rising at five in the former, and at four in the latter season.”

There is a proverb—“*He that would thrive must rise at five : he that has thriven may lie till seven.*” This proverb is the result of general experience. The first part of it is very practical, and very profitable. It has put thousands of pounds into the pockets of the industrious, and is endorsed with the names of a host of merchant-princes, and successful tradesmen, whom the rest of the world wonder after, as if they had been “born to be lucky,”—forgetting that, under God, “every man is the architect of his own fortune,” and that, by rising a few hours before other people, they have sharpened their wits, and filled their purses, and carried all before them. There are many exceptions, of course; but this appears to be the rule in mercantile successes.

Early rising commends itself to our regard with so much reason, that we need not be surprised to find it sanctioned, and enforced as a duty, by the word of God. I shall hereafter

have to shew the importance of the habit as it affects the welfare of the soul, and how, in that view, the Scriptures recommend it by *example*, if not by *precept*. But there are several passages where its use in promoting man's *temporal* welfare also is exemplified. In the description of the "virtuous woman," whose "price is far above rubies,"—amongst her other good properties, early rising is one. "She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens."* While, in the picture of the sluggard, his late rising figures very prominently;—"How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man."† "Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread."‡ It is observable that the word "sluggard," which literally denotes a lazy, inactive person, is now chiefly, if not generally, applied to one given to late rising,—so intimately are

* Prov. xxxi. 15. † Prov. vi. 9—11. ‡ Prov. xx. 13.

that habit and non-application to business found connected in life. And the contrary virtues are found to be just as closely associated.

The Bible worthies afford us many notable patterns in the virtue we are considering. The patriarch Abraham, when anxious about the fate of Sodom, “got up early in the morning to the place where he stood before the Lord.” When commanded to sacrifice his son Isaac, he “rose up early in the morning” to do God’s behest. So Jacob, after his vision at Bethel, “rose up early in the morning” to perform a religious service. Joshua “rose early in the morning,” when he commenced his campaigns against the inhabitants of Canaan. “Samuel rose early to meet Saul in the morning,” on one occasion. “David rose up early in the morning” to go and see how his brethren in the army fared. And in the New Testament, we read in one place that “all the people came *early in the morning* to Jesus in the temple, for to hear him ;” and in another, that our divine Redeemer was early there to preach to them.* The apostles, also, “entered into the temple early in the morning, and taught.”

* See Luke xxi. 38, and John viii. 2.

I cannot but think that the frequent repetition of the expression "early in the morning" implies not only that the business in hand was of particular importance, or that the excitement of the occasion forbade prolonged sleep, but that there was also *a natural connexion between business habits and early rising* in the minds of the people of those days. And is it not so with us? Who will deny that they are generally the most active, the most efficient, the most methodical, the most persevering, in short, the most business-like, who have conquered themselves so far as to make early rising not only a habit, but in many respects a real pleasure?

It is the minister of Christ, the Christian statesman, the Christian student, the Christian merchant, the Christian tradesman and mechanic, the Christian servant and labourer,—the Christian of every rank, age, and station, that should set the example to the world in this matter of early rising;—and that because our Heavenly Father requires us to "redeem the time," and be fruitful in good works. "We are His workmanship, created in Christ Jesus unto good works." And since the practice of early rising

has been found to benefit health, to strengthen the system, to “redeem time,” and thus to increase both our capabilities and our opportunities of doing good, no Christian should spare the pains and the trouble of attempting it. If my reader be an early riser, he knows that, though it may have cost him some pains to acquire the habit, the advantages of it have amply repaid his trouble and self-denial. If not one, let me offer my own experience in recommendation of the practice. For I can testify, that so far as I have been able to carry out my resolution in this matter, I have never yet regretted the loss of those superfluous hours of indulgence in sleep, which could not have done me good,—might and would have done me harm;—and that I have felt most fresh for my duties, and have had the most comfort in the performance of them, when I have risen early,—secured time for meditation and prayer, and for arranging my plan of work for the day,—and have taken a little exercise in the sweet morning air before breakfast. This has been my experience, so far as it has gone. And I am so much in love with early rising, that, if God shall give

me strength, I hope to continue it as long as I live.

All, indeed, do not derive equal benefit from the habit; all are not equally determined; all have not the same opportunities of retiring early in order to rise early: but he who has vigour, energy, opportunity, and has discovered this path to greater usefulness and success, had better pursue his way; and though, like a little child, he is somewhat feeble and irresolute at first, yet by the strong arm of an Almighty Friend he will be kindly supported, and gradually strengthened, till he walks with a less wavering step.

CHAPTER IV.

EARLY RISING PROMOTES THE HEALTH OF THE
MIND AND SOUL.

THIS is unquestionably by far the most important view of the subject. How we may best promote the interests of the soul, and develop the faculties of the understanding, should ever be our chief concern. And I submit that early rising is eminently calculated to help forward both of these grand objects. That it is so, it needs only to be tried to prove, if the testimony and the example of many of the most holy and most learned men be not sufficient evidence. And I think that every one, who, from conviction and from choice, has adopted the practice of rising early, would be most unwilling to fall into the opposite habit.

An habitual early riser, especially if a child of God, knows well that his intellectual vigour, his

cheerfulness, his comfort, and his contentment of mind, are materially aided and improved by this means. He also knows well that his spiritual strength, his loving-service for God, his self-control, his peace of mind, together with all other inward graces and outward evidences of them, depend not a little upon the recollectedness of mind, and the time for devotional exercises, which the habit of rising early helps him to cultivate, and secure.

To enlarge, then, upon some of these advantages:—

I. First, as to those which the MIND derives by this means, it has been found by experience, that,

1. *The UNDERSTANDING is most VIGOROUS in the early morning; and that EARLY RISING IMPROVES IT.*

The mind is clearer, and the judgment more to be depended upon, in the early morning, than at any other part of the day. It is the habit of judicious men to "sleep upon" any important plan or decision, at least one night if they can, before committing themselves to it. They know that, by some process or other, the mind grows,

or seems to grow, even during sleep, to a mature state ; and that, often, what seemed very wise and judicious overnight, has appeared impracticable and unadvised the next morning, though the interval has been spent in oblivion of the whole affair. The rationale of this undoubtedly is, in part, that the mind, like the body, required rest before it could grasp the subject in its integrity, and form a correct and impartial judgment upon it.* The events of the day, the remembrances of the past, and a thousand associations had occurred to dissipate, if not to weaken, for a season, the thinking faculties ; so that, by the afternoon or evening, the mind could not well give that undivided attention to what was presented to it, nor that clear, calm, and collected decision upon it, which it might have been able to give in the early part of the day. And surely it is wise to take advantage of this restored and refreshed state of the mind as early as possible, and not to indulge in protracted slumber until the breakfast is almost ready to be announced, the morning post with its letters and papers has arrived, and a

* See Dr. Geo. Moore's "Power of the Soul over the Body," part iii., chap. v., first few lines.

bundle of new cares and businesses come crowding into the mind. It is well to anticipate all these by several hours, if possible, that the mind may be prepared to receive its numerous visitors with dignified composure. The early morning is the best time to make or revise the plans for the day, to engage in study, and attend to business. The book, whether the classic or the ledger, that "smells of the lamp" of midnight, may be good; but that which is shone upon by the morning lamp, or the rising sun, is far better. Who does not *feel* that it is so? The very nature within us makes the contrast in favour of the latter. I do not say that intellectuality and vigour of mind *depend* upon early rising. But I do submit, that, where the constitution will sustain it, he, who has a strong mind naturally, will strengthen and nerve it greatly by this invaluable habit.

2. *Early rising also promotes* CHEERFULNESS
OF DISPOSITION.

It is not, believe me, reader,—it is not good for the spirits or the temper to go late to rest, or to rise late. Fretfulness, irritability, disrelish for the daily duties of life, and a general listless-

ness, are the punishments undergone by those who are enervated and depressed through midnight vigils and noonday slumbers. You may be gay under the temporary excitement of company, or of some interesting pursuit or book, and be in good spirits for the while ; but you can scarcely be properly and truly *gay*, that is, of an equably serene and cheerful temperament, if you transgress the dictates of nature, any more than when you break the laws of God.

"Whom call we gay? That honour has been long

The boast of mere pretenders to the name.

The innocent are gay,—the lark is gay,

That dries his feathers, saturate with dew,

Beneath the rosy cloud, while yet the beams

Of dayspring overshoot his humble nest.

The peasant, too, a witness of his song,

Himself a songster, is as gay as he.

But save me from the gaiety of those,

*Whose headaches nail them to a noonday bed."**

I would not, however, say that every one is possessed of the same capacity for cheerfulness. Some are born with more sunshine in their hearts than others. Some are always in good spirits. Others are generally or often so ; while

* Cowper's "Task," Book i.

the minds of many are tinged with black melancholy, and nothing,—no, not even the sweet and refreshing dayspring of the light of religion,—can avail to drive away for ever their depression and sadness. But I do say, that the habit of rising early, if it cannot remove this dark colouring from the mind, will help to mitigate and soften it down very much ;—that it will certainly not increase, if it do not diminish the evil ; and that, most probably, it will in time, with the grace and blessing of God, and with other means, such as active employment of the mind and body, so far obliterate the distressing feelings, or displace them by cheerfulness, that a cure may be said to have been effected.

A cheerful disposition is one of the greatest mercies that we can receive from our heavenly Father. I do not mean that boisterous, empty mirth, which laughs at anything or nothing. I do not mean that unreal cheerfulness, which is so often *affected* to conceal a sad heart,—the laugh which is forced, to prevent a flood of bitter tears. But I mean that quiet, equable, and peaceful temperament, which is gay either with or without laughter ;—which lights up the

countenance, and beams in the eye;—which frights away gloominess from others, and makes them to be cheerful too, even despite their own habit;—that sunny cheerfulness, I mean, which exercises on all around it a soothing influence, like

“Vernal delight and joy,
Able to drive all madness but despair.”

MILTON.

Late rising militates wofully against this buoyancy of spirit. If the master of the house be a late riser, he is almost sure to find something has gone wrong, when he comes down stairs. Breakfast is not ready; the children have been naughty; or something has happened, which ruffles his temper and disturbs his peace. He does not recover from the shock all day. The trouble itself in the first instance, and then the irritability which he displayed about it, sit heavily on his heart and conscience for the rest of the day, and he cannot quite shake off his uneasy feelings. The son or daughter, who is a late riser, comes down late to breakfast perhaps, or keeps the family waiting prayers, suffers angry or grieved looks from the parents, feels

ashamed and unhappy, resolves to amend, as in duty bound, but is not quite comfortable all day. The scholar or student, who rises late, hurries to school or to chapel,—is almost sure to be too late, or, if in time, feels half-asleep; is most probably a lethargic student, or an unsuccessful competitor in his class, and downhearted to boot. Servants, who rise late, are almost sure to be grumblers, and to be grumbled at; they *look* unhappy, *feel* unhappy, and finally lose their situations.

In short, as a cheerful mind, which early rising greatly encourages and fosters, makes the hands and feet nimble,—very much facilitates all sorts of work,—and then affords a pleasant sauce to food, and a relish to rest, recreation, and company; so a gloomy mind, which late rising too often produces and aggravates, hangs heavily upon the wheels of duty and labour, and embitters those comforts and refreshments which the cheerful enjoy. Indeed, one may almost distinguish late from early risers, I think, by their very countenances, their actions, and their general bearing. One would think a man *must* be cheerful, who feels that he is endeavouring

to do his duty, by accomplishing as much work as he can, every day of his life. There is an inward satisfaction, which is the peculiar property of those who rise early,—supplicate the help and blessing of God for the day,—and lay themselves out for the work, which in His providence he has assigned them to fulfil. They are prepared by early prayer to meet earthly trouble with resignation and composure, and to enjoy earthly blessings with unfeigned gratitude and thankfulness to that heavenly Father from whom they receive the grace to bear, or the power to enjoy, what He sees fit to send them. They

“So grieve, as conscious grief may rise to joy ;
 So joy, as conscious joy to grief may fall.
 Most true a wise man never will be sad ;
 But neither will sonorous, bubbling mirth,
 A shallow stream of happiness betray :
 Too happy to be sportive, he’s serene.”*

3. Thus, *early rising contributes to produce a feeling of COMFORT.*

Want of cheerfulness arises, in a great measure, from unrest and dissatisfaction of mind.

* Young, Night viii.

In many cases, there is no definite cause by which this uncomfortable state of feeling can be accounted for. The mind peers forth hither and thither into the gloom which has enveloped it, and puts out feelers, as it were, like some sea-anemone or creeper-plant, in search of comfort in the shape either of food to satisfy its cravings, or of a support to sustain it. Persons, who have few resources to employ their thoughts and their efforts upon, suffer most from these feelings of discomfort. I am not now speaking of those who are disconsolate through losses or troubles of any kind. *They* need comfort and support of the highest order, and should be directed to the "Father of all mercies, and the God of all comfort," and to Jesus, the "Friend that sticketh closer than a brother." But I speak of those, who have no fixed object or pursuit in life, or who, if they have, enjoy little or no satisfaction in their labours. It would be difficult to see how an habitual late riser can feel comfort in his work, especially if he be his own master, and his work be not daily allotted him by others. It is this class of persons that I am chiefly addressing in these pages,—not the mechanic

and labourer, who are obliged to be up early, or they could not gain a livelihood. The man of fortune and those in professions, who are left very much to their own discretion, as to the manner of using their time and distributing their employments, and many in every condition of life, would find their comfort greatly increased by “taking time by the forelock,” in relinquishing their beds at an early hour, and entering upon their daily pursuits with that vigour, alacrity, and cheerfulness, which early rising helps so much to inspire.

Nothing is more common than for persons, on trying the experiment occasionally, to feel an agreeable surprise at the advantages to be derived from such a practice, and to exclaim, “What a *comfort* it is to think that I have accomplished so much already in the day!” They say so to themselves; they say so aloud to others; because their hearts and consciences feel a lively satisfaction, which is the constant companion of diligence in honest labours. The Christian pre-eminently enjoys this feeling of comfort and satisfaction; for he knows that many precious promises belong to those, who “redeem the

time,"—who are "not slothful in business, fervent in spirit, serving the Lord."

4. *Early rising helps to induce* CONTENTMENT OF MIND.

For the very same reasons that early rising tends to strengthen the nervous system, and to induce a cheerful and comfortable state of feeling, it is also a powerful medicine to cure peevishness and discontent. A fretful disposition,—a disposition to find fault and be dissatisfied with almost everything,—is, we know, very much aggravated by a disordered state of the liver and other digestive organs. Early rising, I have tried to prove, is eminently calculated to benefit the health of the body;—and hence, if what I have said be true, and if the mind really is more or less affected by the condition of the body, how useful is this habit for promoting *contentedness of disposition*! Of course no one can truly and properly be said to be contented, who does not lead the life of a true Christian,—seeing and acknowledging the hand of God in all his mercies and blessings, however few, and also in all his troubles and sorrows, however many. Religion in the heart, and the life of God in the soul, can

alone produce contentment in *every* circumstance of life ;—in sickness, as well as in health ;—in losses and poverty, as well as in competency and wealth ;—in deep affliction and bereavement, as well as when we are not in mourning.

But all Christians are not equally advanced in the grace of a contented mind. And the weakness and indisposition of the body have a great deal to do with the morbid discontent of many. But why should not every possible means, (besides the most necessary, which is *prayer*,) be used to overcome this besetting sin? And if rising early will help, why not cultivate the habit? If the malady of discontent were only thus treated *physically*, I believe its intensity,—its bitterness, would be very much diminished. But if also mental and bodily exertion, and, above all, spiritual exercises, were superadded, it would be hardly possible for a person to be habitually discontented ; for he would have little time, and less inclination, to be so.

Discontent is very generally the offspring of confusion and idleness, where it does not arise from mental infirmity, or bodily disorder. An idle man must needs be a discontented man,

because his conscience makes him dissatisfied with himself. And want of method must also breed discontent, because the confusion that results from it spoils the temper. But he who rises early can scarcely be idle; and he will learn to be methodical. By degrees, several other elements of contentment will be combined with these. Not only does early rising tend to promote health, diligence, method, but it also leads a man to become economical of property as well as of time; whereby he secures his independence. He will learn to be punctual to his engagements, and to use despatch in his business. He will have few wants, and those few easy to supply. He will learn to help himself, instead of depending upon the services of others for everything he wishes to have done. And, above all, if a child of God, he will find it his chiefest joy and happiness to live in the perpetual sense of God's undeserved goodness to him, and of his own utter unworthiness of the very least of the mercies which he enjoys.

Such are some of the fruits of early rising in relation to the *mind*, especially when it is sanctified and disciplined by divine grace;

namely, the benefiting the powers of the understanding, and the promoting of cheerfulness, comfort, and contentment of disposition.

II. The *spiritual* well-being of the Christian is, however, most of all involved in the establishment of this habit. The SOUL'S interests are of *infinitely* more concern than those of either the *mind* or the *body*. He who rises early FROM PRINCIPLE, that he may the better serve his God, imitate his Saviour, and benefit his own soul, fulfils a great duty, inherits a great blessing, and enjoys great peace of mind. He renews his spiritual strength by waiting early upon God, and becomes well fitted for the work which he has to do.

To pursue a similar plan to the foregoing portion of this chapter, some of the principal spiritual benefits may be separately noticed.

1. *Early rising gives the Christian time to recruit his SPIRITUAL STRENGTH, before he enters upon the more active duties of the day.*

It can scarcely be conceived how any sincere Christian,—one who has felt the love of Jesus in his soul, and the witness of the Holy Spirit in his heart,—can be an habitual late riser. It

seems so absolutely incongruous and impossible that one, in the enjoyment of health, who really knows and loves God, and who desires to devote himself, body and soul, to His service, can yet waste the best part of the day in bed, and lose the best opportunity for renewing his spiritual strength, and preparing for his duties, his temptations, his trials, and whatever may require the exercise of his spiritual graces.

There is no time like the early morning for waiting upon God. In the afternoon, private prayer should not be omitted; but drowsiness, in a measure, is sure to pervade the feelings at that time, whether before or after dinner. In the evening, also, the mind is naturally less wakeful than in the morning. Besides, the evening is the time for reviewing the mercies, the performances, the miscarriages, and the troubles of the day; while, the morning is the time to lift up the soul to God for grace, courage, wisdom, and strength, to do or to suffer His will in all things throughout the day. Surely it must stand to reason, that those are the healthiest Christians, who make it their habit to rise early, as the good Boerhäave did, and "retire for an hour for private

meditation,” before they encounter the war of daily life. If the discharge of this duty were not of such consequence, should we find the best and holiest of men so strongly insisting upon it in their writings, and still more by their example? The Christian finds it as necessary to his advancement and growth in grace, as the man of literature or business finds it to be, for his success in the pursuits of life. We have a worthy example of this in the Rev. Charles Simeon. His biographer tells us, that, “during the period of his residence at King’s [College, Cambridge,] Mr. Simeon *invariably rose every morning, though it was the winter season, at four o’clock; and, after lighting his fire, he devoted the first four hours of the day to private prayer, and the devotional study of the Scriptures.* He would then ring his bell, and calling in his friend with his servant, engage with them in what he termed his family prayer. *Here was the secret of his great grace and spiritual strength.* Deriving instruction from such a source, and seeking it with such diligence, he was comforted in all his trials, and prepared for every duty.”*

* Memoirs, p. 67.

And in the first Letter published in the "Life and Correspondence" of the late Rev. J. T. Nottidge, of Ipswich, that excellent man thus tenderly remonstrates with Mrs. Nottidge on her apparent remissness in the duty of securing time in the early morning for private prayer:—

“Trinity College, January 26, 1811.

“My dear L——,

“You say—“*Late hours* in a morning are a sad hinderance to my devotions.” Oh! my L——, let me be faithful to you. What is this in effect but saying that “*Indolence* in a morning is a sad hinderance to my devotions?” Is it so, that in your mother’s house, of the same principles as yourself, you have no opportunity for prayer? Where shall we look for the fault, my dearest, but in yourself? You have a light in your room; you can have a fire, if you please; and yet you cannot manage to be up and dressed by eight o’clock. What shall we think of ourselves, when the end of life comes, and the purposes of it are accomplished? Hear the word of the Lord—“Whosoever will come after me, *let him deny himself*, and take up his cross, and follow me.” Self-denial is not a part, or a consequence, of the religion of Jesus. It is not included in, or linked to, it; but it is the religion itself. I can imagine, that among dissatisfied [disaffected?] persons you might find a difficulty in

maintaining the regular seasons of devotion. But let it not be supposed, you have so little exertion or contrivance, that a visit to your mother shall be the occasion of sin. We must be in a measure independent of circumstances; and we may. I have known a man—not at all stronger than myself—rise in the bleak mornings of March, to spend from half an hour to an hour in prayer, in a room without a fire. Get a large thick woollen cloak, if you suffer from cold. I am now generally half an hour at least, from the time I am quite dressed, before I come to the fire. We ought to suffer in such a case, if it were necessary, but we need not even suffer.

“Your affectionate

“N——.”

But even if the habit of early rising had grown into entire disuse and disrepute among Christians, through universal laziness and lukewarmness of heart, the word of God would still proclaim the advantage and the necessity of it. Our blessed Saviour himself has set the example of rising early to secure time and privacy for prayer. “*In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.*”* If the Lord of life and glory saw it necessary to deny himself

* Mark i. 35.

part of the slumber that his fatigues, which he underwent for our sakes, might have craved, in order to anticipate the duties of the day by early prayer in secret, how much more necessary must it be for his frail, erring, helpless disciples to dispense with superfluous indulgence in sleep! There is something deeply touching in this act of our divine Master. Why should *He* pray, when, being God, He could not need, unless it were, that, by thus "fulfilling all righteousness," He would set us an example, that we should walk in His footsteps in this matter? He prayed as man, being "in all points made like unto His brethren," for whom He came to live and die: yet, being "without sin," He prayed not for himself so much as for those who should believe on His name, whom He came to justify by His perfect obedience, and to cleanse by His precious blood. And, by "rising up a great while before day" to engage in prayer, would He not admonish us, that if we would be strong, active, heavenly-minded, useful Christians, *we* must also rise early and wait upon our God, that we may renew our strength?

Those who rise early, and thus engage their

hearts in the private exercises of devotion, know that the morning is the most refreshing and convenient time for such heavenly duties. Their hearts can then most freely open to the sense of a Saviour's love in dying to redeem them from the penalty, the guilt, and the dominion of sin. Their faith then most gladly mounts to God, who hath reconciled the world to himself in Jesus Christ; and, like the lark,

"That singing up to heaven-gate ascends,—

Bears on its wings and in its notes his praise,"

their souls rise in humble adoration and praise to Him, who made, preserves, and sustains them.

This is the first and best use of early rising,—to pour forth our loving tribute of gratitude to God, and to get our hearts warmed for His service for the rest of the day. It is, that we may bless Him, and praise Him, and pray to Him, and read His will as revealed in His sacred Word. It is, that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. If a Christian wishes to thrive in grace, to grow in love, to gain spiritual strength, and glorify his Divine Master, let him rise early habitually, and commence the day

with prayer, the study of the Holy Scriptures, and, if he can, with singing a hymn too. The morning hymn, beginning,

"Awake, my soul, and with the sun
Thy daily stage of duty run ;
Shake off dull sloth, and early rise
To pay thy morning sacrifice,"

does not sound well in the mouth of any but an early riser, or one who wishes and endeavours to become such. And praise never comes more joyfully and feelingly from the heart than in the morning, when the body has been raised from the "image of death," and God has added another day, in prospect, to its existence.

When the Psalmist David will render praise and thanksgiving to God, he will do it *betimes*, as though his praise would be imperfect, unless begun as early as possible. How animated are the following portions :—"My voice shalt thou hear *betimes*, O Lord ; *early in the morning* will I direct my prayer unto thee, and will look up."* "I will sing of thy power ; yea, I will sing aloud of thy mercy *in the morning*, for thou hast been my defence in the day of my trouble."† And

* Psalm v. 3., (Prayer Book Version.) † Psalm lix. 16.

again, when he is in trouble, we find him mentioning the morning as the halcyon time, when, calm and undisturbed, he could offer up his prayers for help and assistance. “O God, thou art my God; *early will I seek thee*; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.”* “I prevented the dawning of the morning, and cried: I hoped in thy word. Mine eyes prevent the night watches, that I might meditate in thy word. Unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee.”† Nor does David seem to mention these early exercises of his as only occasional and extraordinary, or as though his praises and his intercessions were heightened in intensity and earnestness by being offered so early; but he appears to speak of that which was most natural and habitual to him, most congenial to his feelings, and wherein he had found the most comfort, freedom, and support. And he speaks the experience of his great Antitype, the Lord Jesus Christ, whose habit of early devotion we have already noticed.

* Psalm lxiii. 1.

† Psalm cxix. 147, 148.

When Mary Magdalene and other women would testify their unchanged love and respect for the crucified Jesus, they bought sweet spices that they might anoint his body; and, "*very early in the morning*, the first day of the week, they came unto the sepulchre *at the rising of the sun.*" Shall those poor, heart-broken, disappointed, devoted, faithful friends of Jesus, who would not forsake him, even though he had died an ignominious death, and been laid in a tomb, and, for aught they knew, would no more open his eyes upon them,—shall they, in the face of danger, all feeble, alone, and sorrowing, rise with the morning light to anoint a dead Messiah's body, and will we not rise early from our beds to praise and adore a risen and an ever-living Saviour, Friend, and Mediator? Will we not,—especially when we may expect to derive a great spiritual blessing in the act, as well as pay a dutiful and grateful tribute of affection to so loving a Redeemer?

2. Again, if early-rising gives the Christian a grand opportunity for renewing his spiritual strength, by waiting upon God before he is called away to the other duties of daily life, so

does it increase his capability of *putting that strength into exercise*. It promotes his SERVICE FOR GOD. It increases his opportunities of doing good, and that in many ways. He can insure time for improving his mind in gaining useful knowledge, which he may turn to account for the spiritual good of others. His mind, and perhaps his hands too, can be employed in works of charity, during the hour or so which he may redeem by rising early. At any rate, he is more fitted, both in body, mind, and soul, for fulfilling whatever duties God's providence may have allotted to him : while, by rising late, hurrying over his morning devotions, and engaging in his daily business without spiritual preparation, he would ill succeed in glorifying his heavenly Father before men. True devotion to God does not consist *only* in prayer and the study of the Scriptures, and attendance on the means of grace. Those are but acts of devotion. *Devotion*, as Mr. Law shows in his “*Serious Call to a Devout Life*,” is *devotedness of heart and soul, body and life, to the will and service of God*. This complete self-dedication can only be achieved by the help of the Holy Spirit, and His renewing

and sanctifying grace. And this assistance will not be much sought after nor improved by one who neglects to secure time for the purpose by rising early. The soul is braced up with a holy resolution to live and die for God, when it has been refreshed by early morning prayer and meditation in secret. Live near to God, and be an early riser, therefore, reader, and I will venture to say you will be "fruitful in every good word and work," and that you will take a pleasure in spending and being spent for God in his delightful service, whose "yoke is easy," and whose "burden is light."

3. At the same time, *early rising conduces to form the habit of SELF-CONTROL in the Christian.*

I do think, that, next to the government of the tongue, one of the most difficult victories to gain over ourselves is in the matter of late rising, especially when that bad habit was permitted to grow with our growth till we arrived at manhood. The difficulty of overcoming it is still greater, when we cannot command the services of any body or any thing to call us early, and our waking and rising have to depend upon our own determination. I shall have to speak, in the

following chapter, on some of the means, which, with God's blessing, may greatly facilitate this self-conquest ; but of the difficulty of it I myself have a very lively sense, inasmuch as I not only had the repugnance to rising early, which most others seem to have, originally, but it has so happened, that I never could be called regularly throughout the year so early as, from conviction, I felt it desirable to rise. Often, too, unless the mind be strongly bent upon rising early, the call of another will seem rather to *provoke* sleep than to expel it ; so that it is frequently easier to rise at the remembrance of one's own determination over-night, than at the call of another, which one had but *half* resolved to attend to. But one's resolution is not at all times equally strong and lively ; and hence relapses into late rising will again and again occur to one whose mind is not thoroughly made up that it is a *duty*,—a most important and necessary *duty* to rise early habitually ;—not only during a *fit* of early rising,—not only in the delightful season of spring,—but *habitually*.

He, who begins the day with this act of self-government and self-denial, will be most likely

to carry the same discipline of himself into all other matters affecting his personal habits. In his eating and drinking, as well as in his sleep, he will be more likely to use moderation. In his pleasures and pursuits he will better succeed in governing himself according to the word and will of God. He will learn this art in his early devotions; and the influence of them will follow him everywhere. He finds he cannot rise early, if he takes food immoderately,—particularly if he takes it late in the evening. And he will value his hard-acquired habit of early rising, even above those attractions and pursuits, which would beguile him to keep late hours, if he listened to the solicitations of friends or of his own inclination.

And this habit truly is *hard* to acquire, chiefly because of the present customs of society. If one could only retire early to rest, early rising would be comparatively an easy matter. It is the interruptions, to which the habit of *retiring* early, is liable, more than anything else, perhaps, which make early rising so difficult. But self-control must be exercised as much in one matter as the other; and by practice, it will become easy.

4. Lastly, *early rising tends to promote general PEACE OF MIND in the Christian.*

I have before spoken of cheerfulness, comfort, and contentment, as blessings in some measure dependent upon early rising. All of these may exist to a degree without religion in the heart; but they do not come up to what the Scriptures intend by the word “peace,”—that “peace which passeth all understanding,” and which the world can neither give nor take away. “The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is *no peace*, saith my God, to the wicked.” No! “no peace to the wicked,” even though he be an early riser, and have derived all the advantages to his body, mind, and business, which that habit is so calculated to produce. If, however, the early riser be a Christian, a child of God by faith in Christ and by spiritual adoption, I affirm that for *him* to rise early habitually will be a means of promoting the peace and joy of his heart. The heavenly light which shines into his soul with renewed lustre during his morning devotional exercises, will illuminate his whole mind, and shed a calm and peaceful influence

over his feelings, his actions, and his very countenance, for the rest of the day, more or less. It may not, indeed, be always so with him. He may not always be in the same praying frame. He may not always be living near to God; or some heavy trial may have overwhelmed him. But he will more often enjoy this spiritual peace and comfort than not, if he use the means; certainly more often than if he were habitually a late riser, and did not secure an early season in the day to refresh his soul with holy thoughts. To speak from experience, I have invariably found that a relapse into late rising, unless occasioned by indisposition, has always been preceded or accompanied by lukewarmness of love towards God, and neglect of other duties, so that a feeling of guilt and condemnation has been the result; and my peace of mind has not returned, until I have returned to my former good habit of rising early, and securing sufficient time for prayer and the study of God's word. All the wheels of the great machine of life have seemed to get out of order, if this great wheel has been deranged. For early rising seems to stimulate and methodise the business of the day.

The order and regularity of all work seem to depend upon that. If a servant rises late, the furniture, the meal-times, nay, the peace of the whole house, do not seem to recover from the effects all day. The body is servant to the soul. And if that be allowed to lie too long in bed,—the furniture of the mind, the meal-times and duties of the soul, and the peace of our entire humanity, inevitably suffer derangement and diminution in consequence. There can be no peace where there is neglect of duty and order. But when “all things” are “done decently and in order,”—when time is redeemed and improved,—when God is honoured and glorified,—and when the soul’s best interests are provided for in the manner I have attempted to describe, there must be peace in the conscience of the Christian, unless some temporary trouble or default prevent the enjoyment of it. What Christian early riser does not sympathize with the late Mr. Bickersteth in his happy experience on this point?—where he says, “I have spent my mornings very delightfully, generally rising at five, and passing above an hour each morning in delightful converse with God, in thanksgiving,

confession, petition, and intercession. My heart has been enlarged with thanksgiving, and I would have had the whole earth, and the blessed inhabitants of heaven, to join with me in praising God for his mercies in Christ Jesus."*

Whether, therefore, we consider early rising as affecting the body, the business, the mind, or, above all, the SOUL, we may discover a mine of practical truth in the proverb.

"Early to bed, and early to rise,
Makes a man *healthy, wealthy, and wise.*"

He is *wise*, who has a regard to his own welfare in all those particulars that have been discussed, *but especially the last*. The body is nothing, business is nothing, knowledge is nothing, when compared with the SOUL,—that immortal, indestructible principle within us, for whose welfare we should deem no sacrifice, no self-denial, no pains-taking, too great.

It is, therefore, mainly on religious and Christian grounds that I have endeavoured to exhibit early rising as a duty. And if what I may yet have to offer in the succeeding chapter, on the means of cultivating it, shall prove at all

* Memoir, vol. i., p. 108.

useful to my reader, I shall only be too happy. At the same time, I am conscious that every one must be guided by circumstances as to the means of attaining, and the measure of practising, the habit. Only let it be established, if possible, at any rate ; and little inconvenience, and much advantage, will in most cases, if not in all, accrue from it.

“Hues of the rich unfolding morn,
That, ere the glorious sun be born,
By some soft touch invisible,
Around his path are taught to swell ;—

Thou rustling breeze so fresh and gay,
That dancest forth at opening day,
And brushing by with joyous wing,
Wakenest each little leaf to sing ;—

Ye fragrant clouds of dewy steam,
By which deep grove and tangled stream
Pay, for soft rains in season given,
Their tribute to the genial heaven ;—

Why waste your treasures of delight
Upon our thankless, joyless sight ;
Who day by day to sin awake,
Seldom of *heaven* and *you* partake ?

*Oh ! timely happy, timely wise,
Hearts that with rising morn arise !
Eyes that the beam celestial view,
Which evermore makes all things new !*

New every morning is the love
Our wakening and uprising prove ;
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

New mercies, each returning day,
Hover around us while we pray ;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven."

KEBLE.

CHAPTER V.

MEANS WHEREBY THE HABIT OF EARLY RISING
MAY BE ACQUIRED AND SUSTAINED.

THAT which the late Sir Fowell Buxton wrote to his son at College, concerning "masculine determination" and "punctuality," applies forcibly to the acquiring of the habit of rising early. "If you mean to be the effective man," he wrote, "you must set about it earnestly, and at once. No man ever yet 'yawned it into being with a wish;' you must make arrangements for it; you must watch for it; you must notice when you fail, and you must keep some kind of journal of your failures." One must be a sort of enthusiast in this, as well as in anything else, to succeed. No half-measures will avail here. The mind must be fully made up, that to rise early is a duty, wherever it is practicable and safe;—that the habit is attainable and possible;—and that a

strong effort, and a *sustained* one, must be made, to overcome all obstacles to it. I have met with several instances of determined and successful attempts, made in order to acquire the habit of rising early, besides that of Buffon already quoted; and doubtless a great many others might be found. Of Aristotle, "that he might not oversleep himself, Diogenes Laërtius tells us, that he lay always with one hand out of bed, having a ball of brass in it, which, by its falling into a bason of the same metal, awaked him." And I remember to have read somewhere of one, who resolved to punish himself for rising late by forfeiting a sovereign each time to some religious society. He did this several times: but, finding it was not an efficacious plan, through his conscience being quieted by the thought that he was doing good to others by his miscarriages in this matter, he resolved to throw a sovereign into the adjacent river every time that he lingered in bed after being awoke of a morning. He did this once. But he was so shocked at the thought of throwing money away in such a manner, that he never afterwards failed to rise directly he was called.

It is not every one, however, who can afford to dispose of sovereigns, or even crowns, after this manner. Nor could many constitutions support Aristotle's custom; as one would think the brass ball must have fallen from his hand more than once during the night, and broken his slumbers very unseasonably. But “*where there's a will, there's a way* ;” and those, who invent their own expedients to effect their purposes, are far more likely to excel, than they who servilely copy others. Let each one, therefore, adopt what means he chooses, as to minor matters. But I will venture to affirm that there are three or four general rules which are almost indispensable, and which all should observe, if they would be successful.

Several of these points have already been mentioned by the way. But before entering upon them more fully, let me caution my reader, especially if young, against using any means which would injure the health. The body *must have* a certain proportion of time out of the twenty-four hours of every day for rest and sleep, to keep it in proper tone; and at least six-and-a-half or seven hours should be given it.

Seven-and-a-half, even, are better than seven, for the generality. But it is highly injurious to resort to such a method as lying without sufficient covering, or sleeping upon a hard board, or torturing the body in other ways, in order to rouse it early by such discomforts. God requires no such sacrifices at our hands. We please Him better by using all proper means to preserve our bodies in health, that they may be efficient ministers of our souls and minds in executing His will. The effects of such imprudent measures may not be felt for a time, but they will discover themselves with painful certainty in due season. Early rising may be practised, however, without the exercise of any such hardships as would produce complaints, and undermine the constitution. Let the reader give a fair trial to the following suggestions, and if he find that he is really *physically* unable to bear the practice, and that he would be injured, rather than benefited, by persisting in it, he can but discontinue his efforts.

I. First, then, *Take little or no supper.**

Experience will teach you, that, if you take

* See Appendix I.

much food just before bed-time, you will be unable to wake early. Or, if you should happen to wake, you will wake dreamily, and find yourself oppressed with almost irresistible drowsiness. Nightmares of indescribable horrors invade the uneasy dreams of those who indulge in suppers at late hours. And to make up for the interruptions thereby occasioned to their slumbers, they feel it necessary to lie and doze much longer than they would otherwise need.

"But would you sweetly waste the blank of night
In deep oblivion ; or on Fancy's wings
Visit the paradise of happy dreams,
And waken cheerful as the lively morn ;
Oppress not nature sinking down to rest
With feasts too late, too solid, or too full :
But be the first concoction half-matur'd
Ere you to mighty indolence resign
Your passive faculties."

ARMSTRONG.

There are several proverbs, which convey to us the experience of our forefathers on this point ; such as, "He wrongs not an old man who steals his supper from him." "Light supper makes long lives." "After dinner sit awhile ; after supper walk a mile."

Probably many painful disorders, particularly nervousness and indigestion, are aggravated, if not produced, by eating heavy suppers habitually. My own practice, which I have been enabled to persevere in with great comfort to myself for many years, is, in general, to take no food between tea- and bed-time, unless it be a biscuit or a crust of bread,—my usual tea-time being six o'clock, and my bed-time about ten. Of course, after great bodily or mental exertion, or when one has to "walk a mile" or more after supper, a moderate repast at night is not so injurious: but, as a practice, an early riser will forego supper, that he may enjoy the greater luxury of being up betimes. He feels—if my own feelings are any criterion — far more refreshed by his sleep, far more strung for his work, far more brisk and lively on waking, after denying himself a late meal overnight, than when he has been induced to succumb to the fashion of eating suppers.

All constitutions, however, are not alike; and meal-times vary exceedingly among families; and the body, as well as the mind, is a creature of habit. Each one must therefore study his

own capabilities in this respect. But it will, I think, be found to hold good in most cases, that the less food taken immediately before retiring to rest, the more sound will be the sleep, and the greater the facility of waking and rising early in the morning,

II. *Retire early to rest.*

Mr. Todd says, on this head, "In order to rise early, I would earnestly recommend an early hour for retiring. There are many reasons for this. Neither your eyes nor your health are so likely to be destroyed. Nature seems to have so fitted things, that we ought to rest in the early part of the night. Dr. Dwight used to tell his students, that 'one hour of sleep before midnight is worth two hours after that time.'* Let it be a rule with you, and scrupulously adhered to, that your light shall be extinguished by *ten* o'clock in the evening. You may then rise at five, having had seven hours to rest, which is about what nature requires." Again he says, "Need you be reminded here, that the young man, who is in the habit of rising early,

* This saying is not Dr. Dwight's *originally*, being a very old one.

will and must be in the habit of retiring early, and, of course, will put himself out of the way of many temptations and dangers which come under the veil of midnight.* These observations are worthy of the earnest attention of every one who intends to become an early riser. I myself have tried very many expedients, but, until I made a practice of retiring early to rest, I never succeeded, for long together, in waking and rising early. And I firmly believe that *no one can be an early riser habitually, who does not go to bed early more often than not.* Besides, it is highly injurious to attempt to rise early, after retiring very late. There is no doubt that the late devoted Mr. Hewitson, of Scotland, shortened his life by this means. He used frequently to study till two or three o'clock in the morning, and, after taking a snatch of rest, cause himself to be waked again by an alarum at five.† To use a homely saying, "*It won't do to burn the candle at both ends.*" To retire late and rise early is doing this. It is burning the lamp of

* See Appendix I.

† See his Memoir, with the Note upon that to-be-lamented habit of his.

life, without supplying it with enough of that which is one of its most necessary provisions. How is it that the sons of toil, after a hard day's labour, can rise at five or even four o'clock the next morning, thoroughly refreshed, and ready for the field again? How is it that they can carry this on all through the year, more or less, and especially during harvest time? It is because they go to bed at half-past eight or nine o'clock, and thus not only get sufficient rest and sleep, but take the best part of the night for the purpose. We do not ridicule them because they are in bed at so early an hour, and call them “children.” It is their very bread to retire early, as it is to rise early. We do not deride the fowls in the farm-yard because they retire early to roost. They follow the instinct of nature within them, which a high degree of civilization has well-nigh smothered in us.

It is the manner of young people in these days to think it childish to go to bed by daylight in summer, and before nine or ten in winter. They look forward to the license to stay up later and later every year, as among the most desirable privileges of maturing age; and too often dispute

with their parents the needs-be for waiting even till then. Alas! how sadly are they mistaken in this! How sadly mistaken, too, are all those who think, that, in our march of civilization, we have done well in wresting from the night some of those hours, which our forefathers had learnt from nature were the best suited for repose!

He, then, who would secure the precious habit of early rising, must sacrifice to nature the false and mischievous practice of retiring late. Let him not heed ridicule, nor care for "tyrant custom," nor even consult his own inclinations, if they should be prejudiced against going "early to bed." If a man have but a *will*, and use it in this matter, he will be yielded to by his friends in time; and he will be none the less respected, despite his obstinacy, if he prove to the world that, by retiring early and rising early, his powers of usefulness are augmented rather than diminished; and that, though he deprives his friends of his company at unseasonably late hours in the evening, he makes up for the loss by a first-rate cheerfulness, activity, and benevolence, during the day.

Old age can the most successfully plead

immunity from the unnatural and injurious fashion of retiring late. But few, comparatively, live to be old. And those who do, have, in general, I think it would be found, gone early to rest, as well as risen early, the most part of their lives. And yet young persons rebel against the rule which obliges them to retire early. And this is one reason, undoubtedly, why, humanly speaking, so many do not attain to old age as might. The young generally desire to live to be old. I would therefore affectionately caution them, that they could scarcely take a surer way of defeating their own wishes than by sitting up late, and thus cheating their tender years of those early hours of rest, which are so invaluable for strengthening and invigorating their constitutions.

These pages, however, are not addressed to the very young, so much as to the heads of families, and those who are arriving at years of maturity. We cannot be surprised that young persons should like to stay up late, when they know that their elders do. And we may remember how tantalizing it was to us, in our youth, to be sent off to bed with the feeling that

the rest of the household would continue to enjoy themselves for three or four hours after we were gone, and perhaps all the more for our absence. We resolved to be avenged one day, when we should be our own masters, by going to bed as late as we liked. But, happy for us, if we have learnt to set a better example, and to revenge ourselves upon the unnatural custom which annoyed us, by continuing the very habit of retiring early, which we were obliged to practice against our wills, and contrary to the example of our betters, when we were young.

If retiring to rest early be good for youths, so is it for grown-up persons. For though mature age does not require so much sleep as childhood, yet, taking the proverb in its most literal sense,

“Early to bed, and early to rise,

Makes a man healthy, wealthy, and wise.”

III. *If possible, use a mattress to sleep on, in preference to a feather-bed.*

Happily, the enervating indulgence of feather-beds is comparatively rare to what it was half a century ago. And it is now customary to offer our friends their choice between a mattress and

a feather-bed to rest on, when they visit us. But feather-beds are still plentiful enough to make it expedient for me to devote a section to the abuse of them on the behalf of Health and Early Rising. " 'Let a bull-dog be fed in his infancy upon pap, Naples biscuit, and boiled chicken; let him be wrapped in flannel at night, *sleep on a good feather-bed*, and ride out in a coach for an airing, and if his posterity do not become short-limbed, puny, and valetudinarian, it will be a wonder.' " * Substitute John Bull for the bull-dog, and we have here a very salutary hint respecting feather-beds. Hear also Dr. Armstrong's advice :

"Ye prone to sleep (whom sleeping most annoys)
 On the hard mattress or elastic couch
 Extend your limbs, and wean yourselves from sloth;
 Nor grudge the lean projector, of dry brain
 And springy nerves, the blandishments of down:
 Nor envy while the *buried* Bacchanal
 Exhales his surfeit in proluxer dreams."

Delicate persons and invalids may require the luxurious softness of down to compose them to rest, or soothe their pain; but surely those who

* Todd's Student's Guide, chap. viii.

are in health can need no such indulgence. To envelop the person in a mass of feathers, even in winter, is not only absolutely unnecessary, but positively hurtful. It debilitates the reins and the whole system, and produces an unhealthy softness of the skin—making it too susceptible of atmospheric changes. It renders a man effeminate, and imparts languor to the gentler sex. And, as regards early rising, a feather-bed is a decided enemy to that habit, by its powerful allurements to indolence. The human frame is braced, on the contrary, by reposing on a mattress-bed, and can arise early in the morning,—not, as from the *grave* of a feather-bed, languid and indisposed for exertion, but in the full tide of

“ Good health, and, its associate in the most,
 Good temper ; spirits prompt to undertake,
 And not soon spent, though in an arduous task.”

COWPER.

IV. *Ascertain, by experiment, the earliest time you can rise, ON AN AVERAGE, and fix it as your standard.*

It has been noticed in a preceding chapter, that *longevity* is frequently, if not generally, the

companion of early rising. It might perhaps be less near the truth to suppose that longevity is the result of early rising, than that *a strong constitution, which can sustain the weight of old age, is that which best supports, and derives most pleasure and benefit from, this habit.* I have therefore taken much care to write in qualified and guarded terms, and to refrain from dogmatizing on the amount of sleep which each person should be satisfied with, or even from averring that all are alike capable of rising early, notwithstanding they habitually retired early to rest. It would have been highly injudicious and uncharitable to have done otherwise. What has suited me might not suit one in a dozen others. Nor can I trace all the circumstances which have, by little and little, contributed to effect in me the establishment of this habit, as well as the conviction that it is a good one. The having to rise early in my school-days, and what I met with in books on this subject, together with a growing sense of the *duty* and *advantage* of it, put me upon trying all sorts of expedients to conquer my repugnance to it, until, by the blessing and help of God, I have succeeded in

effecting my purpose, to my yearly increasing comfort.

Supposing, then, that the reader be willing to test his own capability for rising early, and have resolved to renounce or greatly abridge his supper, retire early to bed, and sleep on a mattress, how may he contrive to wake early the next morning, supposing he desires to rise without employing any one to call him? Let me offer Mr. Todd's suggestions as to one expedient. He says, "But how shall you form the habit of getting up so early? Suppose you go to bed to-night at ten: you have been accustomed to sit up later: for an hour you cannot sleep; and when the clock strikes five, you will be in a fine sleep. I reply, that if you ever hope to do anything in this world, the habit *must* be formed, and the sooner it is done the better. If any money could purchase the habit, no price would be too great. When the writer commenced the practice in earnest, he procured an old clock, at the expense of about two dollars. (This may be placed wherever you please). He then formed a little machine which went by a weight and string, through the axle of which were four

arms of wire, at the ends of which were as many brass buttons. As the weight went down, these revolving buttons struck against a small house-bell. This set up such a tremendous ringing, that there was no more sleep. All this was connected with the wooden clock, in the distant room, by means of wires. He has had the honour to instruct others of his profession into the mystery, and has had the pleasure of hearing the dingling of other bells, which other wooden clocks set a-ringing. Some use a small alarum-clock to call them up, and to which they soon acquire a strong attachment, which would be stronger still, could it be made to strike up a light and build a fire. By this, or some other such process, you must be regularly waked at an early hour. . . . After you are once awaked, be sure to use the first consciousness in getting upon the floor. If you allow yourself to parley a single moment, sleep, like an armed man, will probably seize upon you, and your resolution is gone, your hopes are dashed, and your habits destroyed.” This last remark is very true, as every one must have experienced, who, on waking five minutes, or even less, sooner than he intended overnight,

and resolving to lie till the minute-hand of his watch should have arrived at the proposed figure, has found, to his utter mortification, that sleep has taken him by stealth perhaps an hour beyond his time, and he has awoke with his watch in his hand, and with a very ludicrous expression of surprise and vexation in his countenance. It is said of the late Duke of Wellington, that, when a friend made a remark upon his narrow iron bedstead, to the effect that his Grace must have found it difficult to turn himself round in it, the Duke exclaimed, "Oh! indeed, I never want to 'turn round;' when I turn round, I turn *out*." But I do not vouch for the truth of this anecdote. True or not, however, it certainly is seldom well to go to sleep again after having once awoke in the morning, unless you wake at an extravagantly early hour. The turning round in bed to compose one's self to sleep again, after having been awaked, reminds one of that well-known moral song of Dr. Watts', beginning,

"'Tis the voice of the sluggard, I heard him complain,—
 'You have waked me too soon, I must slumber again;
 As the door on its hinges, so he, on his bed,
 Turns his heavy shoulders, and his heavy head,'—

the last line of which seems to imitate the drowsy, lazy, heavy action of the sluggard in revolving himself in his bed.

It is very important, on another account, to beware of dallying, between waking and rising. For, if you deceive yourself a few times, your sense of hearing will seem to become, by degrees, deaf, during sleep, to your alarm; this will ring and rattle, may-be close to your head, but you will heed it not; your ear will become accustomed to it, as it would indeed even to the rushing of a cataract, or the roar of artillery. For as the mind and soul within the body can effect more towards rousing it from slumber, than any external agencies, whether an alarm ringing, or a servant calling; so, unless roused to activity by the volition of the mind, the body will continue to slumber, and that, too, sometimes, where sleep would seem impossible. Thus the little Stormy Petrel, or the weather-beaten sailor, though tossed, like a leaf, upon the billows of the tempestuous ocean, will sleep as soundly, as the babe that is rocked to sleep upon its mother's lap. Let but the mind be fully made up over-night, however, to rise at a given time, and con-

sciousness will return in the morning about, and often precisely at, the hour determined upon. This is very remarkable; but it is a thing of daily occurrence. If, then, there is such power in the will, let but the will be constantly quickened by a sense of the *duty* of rising early, and, with God's help, you will be enabled, not only to wake at an early hour, but also to quit your bed and dress immediately or take your bath.

Moreover, an alarum not being always to be depended upon, and its noise, when it does go well, being likely to prove a nuisance to some members of the household, or to neighbours, it is well to try to be independent of such a machine. And as an acquaintance of mine succeeded in acquiring the habit of early rising without the aid of an alarum, and, for the most part, without the assistance of any other external appliance, I will take the liberty of laying before the reader one of his "expedients," which he found to answer exceedingly well.—I must premise, however, that being occasionally unable to go to sleep at once on retiring early, he has generally found that a glass of water, or,

still better, a little muscular exercise, such as that used in gymnastics, or friction of the body, especially of the arms and chest, with the hands—(alone, or covered with horse-hair gloves)—would induce sleep readily,—perhaps by causing temporary fatigue, or diverting a current of thought. (But to have been up from an early hour in the morning will, in general, be quite enough to make one sleepy at an early hour in the evening.) Also, if faint in the morning, he has found that a crust of bread, or even a glass of water, with a turn or two in the fresh air, sufficed to remove any unpleasant sensations of hunger or faintness, without “spoiling” his breakfast.—And now, as concerns his plan;—he has, for several years, kept a daily journal of work accomplished, and of miscellaneous occurrences relating to himself and his friends. It is a common-place book, having each page divided horizontally, by lines, generally into five portions; and vertically, by other lines. In this he enters, every day, the times at which he rises and retires, what he reads, whom he visits, to whom he writes, and *miscellanea*. (It takes him only five minutes

a-day, he says, to do this; and the memoranda are very useful to him afterwards.) Every Saturday, he takes a mean or average of the times he has risen during the week; also, at the end of every month; and lastly, at the end of the year. I have obtained permission from him to extract, for the use of this work, the following two entries (in part), as they stand in his book, with the average of one week's rising:—

1855. July 7th. Saturday. Rose at 5.35. Retired at 10.15.	Read Morn. and Eve. Ps. 1 Ki. xvii. 2 Cor. i. ii. &c.	Visited	Wrote to	Miscel.
Average of rising, 5.46				
July 8. Sunday. Rose at 6. Retired at 9.40.	1 Ki. xviii. 2 Cor. iii.			

By experiment he has ascertained, that his *average* time of rising cannot conveniently be

earlier than a quarter before six,—his time of lying down to rest being about ten. He frequently retires and rises earlier or later than these times, because, by the nature of his duties, he is often prevented from retiring early. But, in thus observing a stated average, he allows for irregularities and contingencies, and endeavours to keep himself up to a certain standard. For he has an opinion, that no one, who busies himself much in the affairs of daily life, and has to mix in society, in the present age, can systematically go to rest at night and rise in the morning at the same hours every day, unless he be advanced in years, or be in a delicate state of health. He has pursued the above plan, however, for several years; and since he has found it answer better, in his circumstances, than any others that he tried, I can recommend it on his authority for experiment, if, like my acquaintance, the reader is compelled to be somewhat irregular in his times of retiring and rising.

Seven hours of rest, the writer has ascertained, are amply sufficient, in general, to recruit his own strength, and restore his energies: and he knows of no greater luxury than of being up with the

lark, and exercising himself, partly in study, and partly in gardening or walking, for two or three hours before breakfast. Nor this only in summer. Winter needs make no difference to one who does not disdain to light a fire, and make a cup of warm coffee. Indeed, I seem to be able to rise early even *better* in winter than in summer: and I have heard that I am not singular in this. In the midst of summer, the heat is often so oppressive, and the bodily strength is so much prostrated by it, that more rest seems necessary then, than in winter. Moreover, the excessive heat sometimes prevents sleep, as much as excessive cold does. And yet this does not favour the cause of early rising; for such a feeling of lassitude accompanies this wakefulness, as makes one forget his determination to rise early, and such as it requires an unusually strong effort of the will to resist.

V. Lastly, *make it a matter of CONSCIENCE to rise early; and use PRAYER as the most powerful means thereto.*

This last direction is offered to the reader as by far the most important of all. May it please God to bless it and the preceding hints, in

persuading him to consider early rising as a *duty*, (where no greater duty clashes with it,) and to make it a matter of *conscience*, using *prayer* as a most efficient means for establishing the practice. Many a time has the author, in years past, mourned over his habit of lying so late in bed that his private devotions had to be hurried over, or deferred till after breakfast. Many a time has he fervently prayed for grace to resist the besetting sin of sloth, and to deny himself so as to secure time in the early morning for secret worship before joining his family circle. And God heard his prayer and blessed his efforts; and rarely has he relapsed into late rising, except through excessive fatigue, or indisposition. His conviction is, that nothing good for us is denied to earnest, well-directed, persevering effort,—especially when maintained in humble prayer and faith. "All things are possible to him that believeth."

It has been endeavoured, in this little work, to prove that early rising is not only in the highest degree expedient, but that it is really *obligatory*, as a means to certain important ends. Unless the judgment and the conscience be

convinced, there will be little energy in acting. To be successful, we must be fully occupied with the idea of what we are about. This is how men of the world successfully combat difficulties, and surmount them. They give their whole mind to *one idea*. Let the Christian be but seized with the persuasion that early rising is a *duty*,—a part of his self-discipline for eternity,—and surely he will not be satisfied with an impulsive, spasmodic exercise of it. Surely he will burthen his conscience, his prayers, his memory, his resolution, with the subject, until he have succeeded in making the habit both easy, and indispensable to his comfort. By introducing the matter earnestly into my prayers overnight, and beseeching the Lord God for Christ's sake to enable me to awake early, with a sincere promise that I would, by his grace assisting me, rise immediately on waking, I have many times awoke and risen early, when the coldness of the morning, or the luxury of repose, would have detained me in bed. And frequently have I found, in dark winter mornings as well as in summer, that on waking, striking a lucifer match, and looking at my watch, I have awoke

at the very minute I had desired and resolved upon before lying down to rest.

There is an invincible power in prayer. And why should we not make use of it in the smaller as well as in the graver and more important concerns of life? It is by little and little that habits are formed. It is a multitude of habits, in the aggregate, that constitute a character. And it is the practice of thinking, speaking, acting, perpetually and systematically, *in a powerful spirit*, that constitutes the *Christian* character. And why should we not carry the spirit of prayer into the minutest parts of our daily duties and behaviour? It is not beneath God to listen to the cries of the young ravens for food, much less is it beneath Him to regard the prayers of His children in the least matters that they feel it needful to consult him about, and to ask his assistance in. And as to early rising, if the reader have perused the preceding chapters, which discuss it in relation to its usefulness for body, soul, and estate, he will have seen how *many* have considered the habit of the utmost importance, on every account. And if it be of so great importance, prayer for its attainment

should by no means be dispensed with by the Christian. Describing a period in the early career of the sainted Henry Martyn, his biographer writes:—"The incalculable value of habits of self-denial seems never to have been more deeply impressed upon the mind of Mr. Martyn than at this time.—'A despicable indulgence of lying in bed,' he says, 'gave me such a view of the softness of my character, that *I resolved, on my knees*, to live a life of more self-denial: the tone and vigour of my mind rose rapidly: all those duties from which I usually shrink, seemed recreations.—I collected all the passages from the four Gospels that had any reference to this subject:—it is one on which I need to preach to myself, and mean to preach to others. Whenever I can say "Thy will be done," "teach me to do thy will, O God, for thou art my God,"—it is like throwing ballast out of an air-balloon;—my soul ascends immediately, and light and happiness shine around me.'—Such was his thirst after this Christian temper! such his enjoyment of its blessedness!"

Undoubtedly a distinction is to be made between those, who rise late indeed, but who

are not intemperate in the amount of sleep and rest they take,—and those, who, whether they retire late or early, take no account of the time they spend in bed, and indulge in sleep much longer than nature requires. The latter plainly sin against God by such intemperance; while, with the former, it is, for the most part, a question of, to say the least, *prudential*, if not of religious, consideration, as to whether it would not promote their health, happiness, usefulness, and above all, their piety, to retire early and rise early, (always supposing their constitutions, or the nature of their duties, would allow them,) rather than to retire late and rise late.

And with regard to the amount of sleep and rest which each person requires, no one can tell how little will suffice for him, until he tries. As in diet, so in sleep,—what any one habituates himself to, whether a greater or less quantity, that he comes to consider as his natural, ordinary allowance. For

“ Pliant nature more or less demands,
As custom forms her; and all sudden change
She hates of habit, even from bad to good.

If faults in life, or new emergencies,
From habits urge you by long time confirm'd,
Slow may the change arrive, and stage by stage ;
Slow as the shadow o'er the dial moves,
Slow as the stealing progress of the year."

I have brought together, in the compass of this little volume on Early Rising, the arguments, facts, and examples, which influenced myself, and which I have, for years, been accumulating, not with the remotest idea of ever writing a book on the subject, but merely to stimulate myself to the forming of so excellent a habit. It remains for me, in conclusion, to leave the subject with the reader, with a prayer that God would influence him to make a determined and a persevering effort to attain the object proposed, considering how much good may result to him from it, and that a fair trial ought conscientiously to be given it. Let him not be too soon discouraged or confounded, if at first unsuccessful ; for practice and perseverance will in time render that easy, which, in the first essays, may appear impossible and insurmountable. —There is a characteristic sermon, by the late

Rev. John Wesley, appended to this work,* which, as it answers the purpose of a summary of most that has been herein advanced, may, under Divine blessing, deepen any impression that may have been wrought on the mind of the reader as to the duty of rising early. One or two slight omissions have been made of passages that appeared rather too strong;† and several expressions in what is presented to the reader seem to need qualifying a little. But the style is so nervous and forcible, that the bracing and stimulating effect of the sermon would have been in a great measure destroyed, if it had been extensively curtailed. Mr. Wesley was a most energetic man. In one year alone he preached no less than *eight hundred sermons*. He lived to be eighty-eight years of age. And yet he says he rose every morning *at four o'clock*,—and this for no less a period than "*about sixty years!*"—Very few, I believe, could do this. Very few have the constitution to support such very early rising continuously, even if they have the steady, persevering, indomitable

* See Appendix II.

† One of the passages omitted is quoted in Appendix I., where it appears more in place than in a sermon.

determination which Wesley had. To those, whom God destines for extraordinary work, He grants peculiar capabilities; and "as their days, so is their strength."

But in this, as in the giving of alms, "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."*—An exemplary Christian lady, who, considering her very delicate state of health, might have safely pleaded for the indulgence of not only rising late, but also of taking her breakfast in bed of a morning, once said to me "I always find that my soul does not prosper, unless I get up so as to have some time to myself for prayer before breakfast." She usually rose at about seven,—frequently much earlier.—Thus God can give to his people such a measure of His grace and strength, that though feeble in bodily constitution, they shall, nevertheless, be enabled to prove their love to their dear Redeemer by denying themselves, and taking up their cross, in rising early enough to enjoy His blessed company at a time when they are not so liable to be interrupted and intruded upon, as in other portions of the day.

* 2 Cor. viii. 12.

"See the star, that leads the day,
Rising, shoots a golden ray,
To make the shades of darkness go
From heaven above, and earth below :
And warn us early with the sight,
To leave the beds of silent night !
From a heart sincere and sound,
From its very deepest ground,
Send devotion up on high,
Winged with heat to reach the sky !
See, the time for sleep has run ;
Rise before or with the sun :
Lift thy hands and humbly pray
The Fountain of eternal day.
That, as the light, serenely fair,
Illustrates all the tracts of air,
The sacred Spirit so may rest
With quickening beams upon thy breast,
And kindly cleanse it all within,
From darker blemishes of sin :
And shine with grace, until we view
The realm it gilds with glory too !
See, the day, that dawns in air,
Brings along its toil and care ;
From the lap of night it springs,
With heaps of business on its wings :
Prepare to meet them in a mind
That bows submissively resigned ;

That would to works appointed fall,
That knows that God has ordered all.
And whether, with a small repast,
We break the sober morning fast ;
Or in our thoughts and houses lay
The future methods of the day ;
Or early walk abroad to meet
Our business with industrious feet ;
Whate'er we think, whate'er we do,
His glory still be kept in view.
O ! Giver of eternal bliss,
Heavenly Father, grant me this !
Grant it all, as well as me,
All, whose hearts are fixed on Thee,
Who revere thy Son above,
Who thy sacred Spirit love !"

PARNELL.

APPENDIX I.

[*Extract from Lecture III., in a work styled*
"THE MEANS OF PROMOTING AND PRE-
SERVING HEALTH," *by* T. HODGKIN, ESQ.,
M.D.]

"THE portion of time to be devoted to rest, and the part of the day in which it should be taken, are points to be specially considered in the regulation of rest. It will be improper to lay down one rule for all persons, with respect to the amount of time which ought to be spent in taking rest. Some individuals are of so very active a disposition, that a comparatively small portion of sleep is all which they can take; whilst others are so inclined to sleep, that they can give way to it at any time. Both of these extremes are undesirable; but they may, happily, be very much corrected by careful attention to the formation of habit. Those who possess

extreme activity of mind or body, and greatly curtail the rest allowed to both, cannot fail seriously to injure their health. If they do not bring on some smart disease, under which their exhausted frames sink after a short struggle, they become almost inevitably the victims of premature old age, decrepitude, and death. On the other hand, those who give way to slothfulness, and devote an inordinate time to rest and sleep, have their energies destroyed; their bodies become flabby, bloated, and easily fatigued; and their minds, even in their most wakeful moments are torpid, indisposed for continued attention to any subject, and unfit for close application. Such persons may be said to waste life in a threefold manner. First, all the time consumed in rest and sleep, beyond what the body and mind require, is lost; a second portion is lost in the diminished value of their waking hours: and, thirdly, the term of their life is likely to be shortened by the injury which their health sustains. There is considerable difference in the amount of sleep required at different ages. Children, who have little power and much activity, are the soonest fatigued, and require the most rest.

In old age there is generally the smallest necessity for sleep; yet exceptions to this are seen in the decrepitude of extreme old age, and in cases in which, in consequence of disease, there is great tendency to sleep. In the prime of life, when the system is capable of using and sustaining the greatest exertions, a medium portion of rest is required to restore the body, after exhaustion from fatigue; but even at this period of life, the differences depending on constitution and habit, to which I have alluded, are very considerable. *From nearly six to seven hours may be regarded as the average amount of time which those engaged in the ordinary concerns of life, and reasonably exercising the body and mind, may devote to rest in bed.** Some persons have been able to do with from four to five hours; but I believe that in most if not in all such cases, the mind is kept in a state of excitement, by a succession of momentous or intensely interesting subjects: hence, instances of this kind are met with among severest students, military commanders, and persons engaged in political affairs. Health

* This and other passages I have put into italics, as particularly corroborating several places in the text.

is generally injured, and life shortened, by a continuance of this habit. There are few cases, excepting among persons with impaired health, in which the limit which I have mentioned need be exceeded. The following distribution of time has been prescribed by some superior individuals, who were well acquainted with its value. Lord Chief-Justice Coke has laid down a rule, in the following couplet:—

‘ Six hours in sleep ; in law’s grave study, six ;
Four spend in prayer ; the rest on nature fix.’

This has been somewhat modified by that excellent man and accomplished scholar, Sir William Jones:—

‘ Six hours to law, to soothing slumber seven,
Ten to the world allot—and all to Heaven.’

“The late John Wesley, who combined great bodily fatigue with constant and varied mental exertion, in study, writing, preaching, and deliberation, devoted six hours to rest : and the advanced age to which he attained, proved that this arrangement was not inconsistent with health.

“ *With respect to the portion of the day the*

fittest to be devoted to rest, we cannot do better than follow the dictates of Nature herself. Some animals are evidently designed to take their rest in the day-time, and others in the night. Those of the former class are distinguished by the character of their *eyes*, which cannot bear, without inconvenience, the glare of day; and whose large pupils take in and make the most of the faintest light which night affords. To this class, excepting in some very rare instances, man evidently does not belong: *he is, therefore, disobeying the dictates of nature, in turning night into day, by devoting the latter to sleep, and the former to his occupations, whether of business or pleasure.* Those who adopt this pernicious practice, from either of these causes, almost always exhibit a pale and squalid complexion, which forms a strong contrast with the fresh and ruddy countenances of those who rise early, to follow some healthful labour or amusement in the open air. The experience of many persons who have attained to an extraordinary old age, is strongly in favour of the healthful tendency of early rising; the obvious effect of which is, to prevent the pernicious practice of

turning night into day, and day into night. The healthful tendency of this practice is not wholly to be ascribed to the superiority of morning air; though I believe there may be something in this. A variety of advantages are secured, which must be regarded as combined in producing the effect in question. In my First Lecture, I stated to you *the beneficial effects of light*: THE EARLY RISER RECEIVES THE GREATEST PORTION OF THIS INFLUENCE. Early rising is almost necessarily conjoined with early retiring to rest; and it has often been observed, that sleep before midnight is more refreshing than a longer portion afterwards. Instances of the great longevity of early risers, who may have been in the habit of giving way to intemperance in drink, have been urged in opposition to those who have endeavoured to set forth the destructive influence of the want of sobriety. These instances, however, by no means bear out the argument attempted to be drawn from them: at the utmost, they would only shew that one bad habit is not so prejudicial as two. The truth, however, appears to be, that EARLY RISING IS STRONGLY OPPOSED TO INTEMPERANCE IN

DRINKING; since the early retiring to rest calls off the drinker from his liquor long before his companions have finished; and though he may seem to have drunk hard, and have really taken to excess, he may, notwithstanding, have consumed much less than his companions. The difference in the immediate effect produced, appears to confirm what I have said, and to account for the longevity of some of these reputed drinkers. Rising early on the morrow of their shortened debauch, they are found, it is true, the worse for their excess, yet engaged in their ordinary occupations; but those who have drunk through a large portion of the night, scarcely rise from their beds the next day; and are fit for nothing, if they do. *I know that early rising has been the safeguard against the destructive effects of excessive drink,* in the mode which I have just explained. It is also the surest means of avoiding giving up too large a portion of time to bed and sleep, which ought really to be regarded as a species of intemperance in itself, as well as the ally and promoter of many other forms of excess. John Wesley, in his discourse on Early Rising, which

I strongly recommend you to read, says: 'By *soaking*, as it is emphatically called, so long between warm sheets, the flesh is, as it were, parboiled, and becomes soft and flabby; the nerves, in the meantime, are quite unstrung, and all the train of melancholy symptoms, faintness, tremors, "lowness of spirits" (so called), come on, till life itself is a burden.' And he adds: 'This fashionable intemperance does also hurt the soul in a more direct manner. It sows the seeds of foolish and hurtful desires. It dangerously inflames our sensual appetites. It occasions, and continually increases, *sloth*. It opens the way, and prepares the soul for every other kind of intemperance. It occasions an universal softness and faintness of spirit; making us afraid of every little inconvenience, unwilling to deny ourselves any pleasure, or take up and bear any cross.'

"The period to be devoted to rest must not be regulated solely with reference to the time of day. I have already remarked, that sleep is unfriendly to the healthful performance of the first part of the process of digestion: *it is*

therefore undesirable to retire to bed immediately after supper. Hence, if this meal be not altogether avoided, it should be light, and taken very early. It has been observed, that several cases of apoplexy have taken place in persons who have retired to bed after a full supper; and I believe that every one, who will fairly try the experiment, will find that he rises in the morning far more refreshed by sleep, when he has gone to bed fasting, than when he has supped the preceding night. These remarks with respect to sleep do not apply to rest of the body without indulgence in sleep. This, immediately after a meal, is as conducive to digestion as sleep is opposed to it."

APPENDIX II.

[*Sermon XCIII., in Vol. 7. of Wesley's Works.*]

"ON REDEEMING THE TIME."

"*'Redeeming the time.'*—Ephesians v. 16."

"1. 'SEE that ye walk circumspectly,' says the Apostle in the preceding verse, 'not as fools, but as wise men, redeeming the time;' saving all the time you can for the best purposes; buying up every fleeting moment out of the hands of sin and Satan, out of the hands of sloth, ease, pleasure, worldly business; the more diligently, because the present 'are evil days,' days of the grossest ignorance, immorality, and profaneness.

"2. This seems to be the general meaning of the words. But I purpose, at present, to consider only one particular way of 'redeeming the time,' namely, from sleep.

"3. This appears to have been exceeding little

considered even by pious men. Many that have been eminently conscientious in other respects, have not been so in this. They seemed to think it an indifferent thing, whether they slept more or less; and never saw it in the true point of view, as an important branch of Christian temperance.

"That we may have a more just conception hereof, I will endeavour to show,

"I. What it is to redeem the time from sleep.

"II. The evil of not redeeming it. And,

"III. The most effectual manner of doing it.

"I. 1. And, First, What is it to redeem the time from sleep? It is, in general, to take that measure of sleep every night which nature requires, and no more; that measure which is most conducive to the health and vigour both of the body and mind.

"2. But it is objected, 'One measure will not suit all men;—some require considerably more than others. Neither will the same measure suffice even the same persons at one time as at another. When a person is sick, or, if not actually so, yet weakened by preceding sickness, he certainly wants more of this natural restorative, than he did when in perfect health.

And so he will when his strength and spirits are exhausted by hard and long-continued labour.'

"3. All this is unquestionably true, and confirmed by a thousand experiments. Whoever, therefore, they are that have attempted to fix one measure of sleep for all persons, did not understand the nature of the human body, so widely different in different persons; as neither did they, who imagined that the same measure would suit even the same person at all times. One would wonder, therefore, that so great a man as Bishop Taylor should have formed this imagination; much more, that the measure which he has assigned for the general standard should be only three hours in four-and-twenty. That good and sensible man, Mr. Baxter, was not much nearer the truth; who supposes four hours in four-and-twenty will suffice for any man. I know an extremely sensible man, who was absolutely persuaded, that no one living needed to sleep above five hours in twenty-four. But when he made the experiment himself, he quickly relinquished the opinion. And I am fully convinced, by an observation continued for more than fifty years, that, whatever may

be done by extraordinary persons, or in some extraordinary cases, (wherein persons have subsisted with very little sleep for some weeks, or even months,) a human body can scarce continue in health and vigour, without, at least, six hours' sleep in four-and-twenty. Sure I am, I never met with such an instance: I never found either man or woman that retained vigorous health for one year, with a less quantity of sleep than this.

“4. And I have long observed, that women, in general, want a little more sleep than men; perhaps, because they are, in common, of a weaker habit of body. If, therefore, one might venture to name one standard, (though liable to many exceptions and occasional alterations,) I am inclined to think this would come near the mark: Healthy men, in general, need a little above six hours' sleep, healthy women a little above seven, in four-and-twenty. I myself want six hours and a half, and I cannot well subsist with less.

“5. If any one desires to know exactly what quantity of sleep his own constitution requires, he may very easily make the experiment which I made about sixty years ago: I then waked

every night about twelve or one, and lay awake for some time. I readily concluded, that this arose from my lying longer in bed than nature required. To be satisfied, I procured an alarum, which waked me the next morning at seven; (near an hour earlier than I rose the day before;) yet I lay awake again at night. The second morning I rose at six; but, notwithstanding this, I lay awake the second night. The third morning I rose at five; but, nevertheless, I lay awake the third night. The fourth morning I rose at four; (as, by the grace of God, I have done ever since;) and I lay awake no more. And I do not now lie awake (taking the year round) a quarter of an hour together in a month. By the same experiment, rising earlier and earlier every morning, may any one find how much sleep he really wants.

"II. 1. 'But why should any one be at so much pains? What need is there of being so scrupulous? Why should we make ourselves so particular? What harm is there in doing as our neighbours do? suppose in lying from ten till six or seven in summer, and till eight or nine in winter?'

"2. If you would consider this question

fairly, you will need a good deal of candour and impartiality ; as what I am about to say will probably be quite new ; different from any thing you ever heard in your life ; different from the judgment, at least from the example, of your parents and your nearest relations ; nay, and perhaps of the most religious persons you were ever acquainted with. Lift up, therefore, your heart to the Spirit of truth, and beg of him to shine upon it, that, without respecting any man's person, you may see and follow the truth as it is in Jesus.

“3. Do you really desire to know what harm there is in not redeeming all the time you can from sleep ? suppose in spending therein an hour a day more than nature requires ? Why, First, *it hurts your substance* ; it is throwing away six hours a week, which might turn to some temporal account. If you can do any work, you might earn something in that time, were it ever so small. And you have no need to throw even this away. If you do not want it yourself, give it to them that do ; you know some of them that are not far off. If you are of no trade, still you may so employ the time that it will bring money, or money's worth, to yourself, or others.

"4. The not redeeming all the time you can from sleep, the spending more time therein than your constitution necessarily requires, in the Second place, *hurts your health*. Nothing can be more certain than this, though it is not commonly observed, because the evil steals on you by slow and insensible degrees. In this gradual and almost imperceptible manner it lays the foundation of many diseases. It is the chief real (though unsuspected) cause of all nervous diseases in particular. Many inquiries have been made, why nervous disorders are so much more common among us than among our ancestors. Other causes may frequently concur; but the chief is we lie longer in bed. Instead of rising at four, most of us who are not obliged to work for our bread lie till seven, eight, or nine. We need inquire no farther. This sufficiently accounts for the large increase of these painful disorders.

"5. It may be observed, that most of these arise, not barely from sleeping too long, but even from, what we imagine to be quite harmless, the lying too long in bed

"6. One common effect of either sleeping too long, or lying too long in bed, is *weakness of*

sight, particularly that weakness which is of the nervous kind. When I was young, my sight was remarkably weak. Why is it stronger now than it was forty years ago? I impute this principally to the blessing of God, who fits us for whatever he calls us to. But undoubtedly the outward means which he has been pleased to bless was the rising early in the morning.

"7. A still greater objection to the not rising early, the not redeeming all the time we can from sleep, is, *it hurts the soul*, as well as the body; it is a sin against God. And this indeed it must necessarily be, on both the preceding accounts. For we cannot waste, or (which comes to the same thing) not improve, any part of our worldly substance, neither can we impair our own health, without sinning against Him.

"8. But this fashionable intemperance does also hurt the soul in a more direct manner. It sows the seeds of foolish and hurtful desires; it dangerously inflames our natural appetites. It breeds and continually increases sloth. It opens the way, and prepares the soul, for every other kind of intemperance. It breeds an universal softness and faintness of spirit, making us afraid of every little inconvenience;

unwilling to deny ourselves any pleasure, or to take up or bear any cross. And how then shall we be able (without which we must drop into hell) to 'take the kingdom of heaven by violence?' It totally unfits us for 'enduring hardship as good soldiers of Jesus Christ;' and, consequently, for 'fighting the good fight of faith, and laying hold on eternal life.'

"9. In how beautiful a manner does Mr. Law treat this important subject, [in his *Serious Call to a Devout and Holy Life*, (chapter 14th)]! Part of his words I cannot but here subjoin, for the use of every sensible reader.

"'I take it for granted, that every Christian, who is in health, is up early in the morning. For it is much more reasonable to suppose a person is up early because he is a Christian, than because he is a labourer, or a tradesman, or a servant.

"'We conceive an abhorrence of a man that is in bed when he should be at his labour. We cannot think good of him, who is such a slave to drowsiness as to neglect his business for it.

"'Let this, therefore, teach us to conceive how odious we must appear to God, if we are in

bed, shut up in sleep, when we should be praising God; and are such slaves to drowsiness as to neglect our devotions for it.

"Sleep is such a dull, stupid state of existence, that, even among mere animals, we despise them most which are most drowsy. He, therefore, that chooses to enlarge the slothful indolence of sleep, rather than be early at his devotions, chooses the dullest refreshment of the body, before the noblest enjoyments of the soul. He chooses that state which is a reproach to mere animals, before that exercise which is the glory of angels.

"10. 'Besides, he that cannot deny himself this drowsy indulgence, is no more prepared for prayer when he is up, than he is prepared for fasting or any other act of self-denial. He may indeed more easily read over a form of prayer, than he can perform these duties; but he is no more disposed for the spirit of prayer, than he is disposed for fasting. For sleep thus indulged gives a softness to all our tempers, and makes us unable to relish any thing but what suits an idle state of mind, as sleep does. So that a person who is a slave to this idleness is in the same temper when he is up. Every thing that

is idle or sensual pleases him. And every thing that requires trouble or self-denial, is hateful to him, for the same reason that he hates to rise.

"11. 'It is not possible for an epicure to be truly devout. He must renounce his sensuality, before he can relish the happiness of devotion. Now, he that turns sleep into an idle indulgence, does as much to corrupt his soul, to make it a slave to bodily appetites, as an epicure does. It does not disorder his health, as notorious acts of intemperance do; but, like any more moderate course of indulgence, it silently, and by smaller degrees, wears away the spirit of religion, and sinks the soul into dulness and sensuality.

"'Self-denial of all kinds is the very life and soul of piety. But he that has not so much of it as to be able to be early at his prayers, cannot think that he has taken up his cross, and is following Christ.

"'What conquest has he got over himself? What right hand has he cut off? What trials is he prepared for? What sacrifice is he ready to offer to God, who cannot be so cruel to himself as to rise to pray at such a time as the drudging part of the world are content to rise to their labour?

“12. ‘Some people will not scruple to tell you, that they indulge themselves in sleep because they have nothing to do ; and that if they had any business to rise to, they would not lose so much of their time in sleep. But they must be told, that they mistake the matter ; that they have a great deal of business to do ; they have a hardened heart to change [*be changed*] ; they have the whole spirit of religion to get. For surely he that thinks he has nothing to do, because nothing but his prayers want him, may justly be said to have the whole spirit of religion to seek.

“‘ You must not therefore consider how small a fault it is to rise late ; but how great a misery it is to want the spirit of religion, and to live in such softness and idleness as make you incapable of the fundamental duties of Christianity.

“‘ If I were to desire you not to study the gratification of your palate, I would not insist upon the sin of wasting your money, though it is a great one ; but I would desire you to renounce such a way of life, because it supports you in such a state of sensuality as renders you incapable of relishing the most essential doctrines of religion.

“ ‘For the same reason, I do not insist much upon the sin of wasting your time in sleep, though it be a great one ; but I desire you to renounce this indulgence, because it gives a softness and idleness to your soul, and is so contrary to that lively, zealous, watchful, self-denying spirit, which was not only the spirit of Christ and his Apostles, and the spirit of all the saints and martyrs that have ever been among men, but must be the spirit of all those who would not sink in the common corruption of the world.

“13. ‘Here, therefore, we must fix our charge against this practice. We must blame it, not as having this or that particular evil, but as a general habit that extends itself through our whole spirit, and supports a state of mind that is wholly wrong.

“ ‘It is contrary to piety ; not as accidental slips or mistakes in life are contrary to it ; but in such a manner as an ill state of body is contrary to health.

“ ‘On the other hand, if you were to rise early every morning, as an instance of self-denial, as a method of renouncing indulgence, as a means of redeeming your time and fitting your spirit for prayer, you would soon find the

advantage. This method, though it seems but a small circumstance, might be a means of great piety. It would constantly keep it in your mind, that softness and idleness are the bane of religion. *It would teach you to exercise power over yourself*, and to renounce other pleasures and tempers that war against the soul. And what is so planted and watered will certainly have an increase from God.’

“III. 1. It now only remains to inquire, in the Third place, how we may redeem the time,—how we may proceed in this important affair. In what manner shall we most effectually practise this important branch of temperance?

“I advise all of you who are thoroughly convinced of the unspeakable importance of it, suffer not that conviction to die away, but instantly begin to act suitably to it. Only do not depend on your own strength; if you do, you will be utterly baffled. Be deeply sensible, that as you are not able to do anything good of yourselves, so here, in particular, all your strength, all your resolution, will avail nothing. Whoever trusts in himself will be confounded. I never found an exception. *I never know one*

who trusted in his own strength, that could keep this resolution for a twelve-month.

"2. I advise you, Secondly, cry to the Strong for strength. Call upon Him that hath all power in heaven and earth; and believe that he will answer the prayer that goeth not out of feigned lips. As you cannot have too little confidence in yourself, so you cannot have too much in him. Then set out in faith; and surely his strength shall be made perfect in your weakness.

"3. I advise you, Thirdly, add to your faith *prudence*: Use the most rational means to attain your purpose. Particularly begin at the right end, otherwise you will lose your labour. *If you desire to rise early, sleep early*; secure this point at all events. In spite of the most dear and agreeable companions; in spite of their most earnest solicitations; in spite of entreaties, railleries, or reproaches, rigorously keep your hour. Rise up precisely at your time, and retire without ceremony. Keep your hour, notwithstanding the most pressing business. Lay all things by till the morning. Be it ever so great a cross, ever so great self-denial, keep your hour, or all is over.

"4. I advise you, Fourthly, be steady. Keep your hour of rising without intermission. Do not rise two mornings, and lie in bed the third; but what you do once, do always. 'But my head aches.' Do not regard that. It will soon be over. 'But I am uncommonly drowsy; my eyes are quite heavy.' Then you must not parley; otherwise it is a lost case; but start up at once. And if your drowsiness does not go off, lie down for a while, an hour or two after. But let nothing make a breach upon this rule; rise and dress yourself at your hour.

"5. Perhaps you will say, 'The advice is good; but it comes too late! I have made a breach already. I did rise constantly for a season,—nothing hindered me. But I gave way by little and little, and I have now left it off for a considerable time.' Then, begin again. Begin to-morrow; or rather to-night, by going to bed early, in spite of either company or business. Begin with more self-diffidence than before, but with more confidence in God. Only follow these few rules, and God will give you the victory. In a little time the difficulty will be over; but the benefit will last for ever.

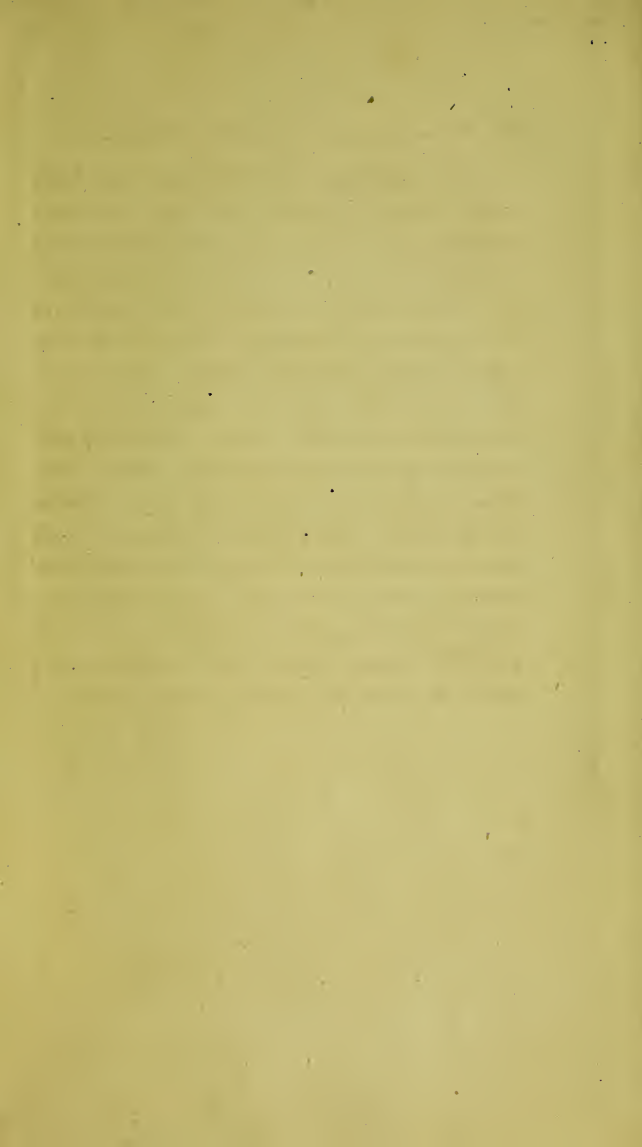
"6. If you say, 'But I cannot do now as I

did then ; for I am not what I was ; I have many disorders, my spirits are low, my hands shake ; I am all relaxed,'—I answer : All these are nervous symptoms ; and they all partly arise from your taking too much sleep : nor is it probable they will ever be removed, unless you remove the cause. Therefore, on this very account, (not only to punish yourself for your folly and unfaithfulness, but) in order to recover your health and strength, resume your early rising. You have no other way ; you have nothing else to do. You have no other possible means of recovering, in any tolerable degree, your health both of body and mind. Do not murder yourself outright. Do not run on in the path that leads to the gates of death ! As I said before, so I say again, In the name of God, this very day, set out anew. True, it will be more difficult than it was at the beginning. But bear the difficulty which you have brought upon yourself, and it will not last long. The Sun of Righteousness will soon arise again, and will heal both your soul and your body.

“7. But do not imagine that this single point, rising early, will suffice to make you a Christian. No : Although that single point, the

not rising, may keep you a Heathen, void of the whole Christian spirit; although this alone (especially if you had once conquered it) will keep you cold, formal, heartless, dead, and make it impossible for you to get one step forward in vital holiness, yet this alone will go but a little way to make you a real Christian. It is but one step out of many; but it is one. And having taken this, go forward. Go on to universal self-denial, to temperance in all things, to a firm resolution of taking up daily every cross whereto you are called. Go on, in a full pursuit of all the mind that was in Christ, of inward and then outward holiness; so shall you be not only almost but altogether a Christian; so shall you finish your course with joy: You shall awake up after His likeness, and be satisfied."







η° 312.

